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CHRISTIAN CENTURY

A Journal of Religion



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By Harry F. Ward

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EDITORIAL

Alabama Considers Law Against Lynching

LAW usually follows public sentiment. The pronouncements of religious bodies in this country against lynching are evidently registering on the consciousness of law-makers. The Southern Baptist convention condemned lynching this year in no uncertain terms. Last spring the annual meeting of the women's missionary council of the Methodist Episcopal church south was held at Mobile. At this meeting the women declared in favor of a "sustained effort to develop in each community a spirit of good will that will make such crimes impossible." From the point of view of the women, religion far more than legislation will provide the cure for this great evil. Other leaders, however, hope to intimidate would-be lynchers by a drastic statute. In Alabama the code commission is considering the following law: "Any number of persons assembled for any unlawful purpose and intending to injure any person by violence and without authority of law shall be regarded as a mob; and any act of violence exercised by such mob upon the body of any person shall, when such act results in the death of the injured person, constitute the crime of lynching. And any person who participates in or actively aids or abets such lynching shall, on conviction, suffer death or be imprisoned in the penitentiary for life." It may well be doubted whether the processes of popular education have gone far enough to back up the enforcement of such a law, but the time will come when every state which has to deal with lynching at all will declare it a crime and provide for its suitable penalties. This crime more than any other gives America an evil reputation around the world. Our protestations of democracy and humanity are given the lie by these constantly recurring crimes. A few convictions under such a law would un-

doubtedly help to restore in some measure the regard for the sanctity of human life in this country.

What Do the Wets Hope To Accomplish?

WHAT the wet leaders say and what they mean have always been two different things. What they really hope to accomplish by their recently inaugurated determined drive on the liquor laws of the nation is nullification in the large cities, where the big money has always been invested in the liquor business. Their success in the cities would mean a reversal of the statistics which have been recorded since the war. The Disciples board of temperance asserts that in Chicago, since prohibition went into effect, murder has decreased by almost one-half, child delinquency by one-fifth and dependency almost one-half; deaths from alcoholism are only one-third the former figure, in spite of the repeated stories of death from the home-brew poison; the pneumonia toll is now one-third the former figure; the tuberculosis death rate two-thirds; the savings accounts of the city have doubled. The doubling of savings accounts is not the whole story. The throng of flivvers on the streets of Chicago indicates that the head of the average Chicago family is now sober, and his savings have gone partly into healthful recreation for the entire family, instead of being spent in besotted pleasures. If the wets succeed in securing effective nullification of the liquor laws in the big cities, these figures would without doubt be reversed. In connection with the talk about legitimatizing "light wines," it should be remembered that the lightest wine sold in France runs a percentage of fourteen per cent of alcohol. To say that such a liquor is non-intoxicating is, of course, not common sense. Dr. Harvey W. Wiley said with regard to beer: "I think beer is probably the most

dangerous to health of all pure ordinary liquors." The widely praised product of Milwaukee is known to produce degenerative diseases of the kidneys that are very serious among the middle-aged men of any beer-using nation. To talk about beer as a wholesome drink is to fly squarely in the face of life insurance statistics gathered by unbiased experts concerned with the extension of human life.

Negro Migration Brings Profound Social Changes

FOR the first time in a hundred years, the white population of South Carolina is larger than the negro population. This is due to the continual migration of negro workmen to the north, to work in the factories. It is the more thrifty and industrious negroes who are moving. This means in the north a racially conscious colored group determined to assert its rights. It means a residue in the south of the less likely negroes who are not so productive in their labor. In both north and south, economic and social problems are pressing by reason of this change. During the past year thirteen per cent of the farm labor of Georgia has gone north, according to the Columbia State. The cotton industry is threatened, and already there is talk of a profit-sharing basis for plantation labor. This is a very different kind of talk from that which urged the continued serfdom of the negro. In the south the negro is in a fair way to secure, by the present tide of immigration, the political rights long denied him. But in the north, where large populations are herded in limited space and where industry selfishly exploits the new labor without providing the people with homes, there are likely to be grave clashes. The process of taking over white homes for negro workmen is now organized by colored real estate dealers, who know just how to bring about a depreciation of dwelling house property, prior to the coming of a negro population. One black family in a block in the ordinary city means that the block finally goes to the negroes, and at a low figure ordinarily, so far as the price to the real estate operator is concerned. Whites naturally dislike to take the loss involved in such a process, while negroes very properly resent the living conditions which are forced upon them by industry. While there can be no compulsory "black zone" in a city, the clashes between the races could be largely avoided if there were some plan by which homes could be sold to negro workmen. There is a field here for a business which would at the same time be a philanthropy.

Playing Like a Gentleman

SO much is said about the questionable tactics that are employed in connection with college athletics on account of over-eagerness to win, and of those tricky practices which are supposed by many to make, and in some cases do make, athletics a training school of dishonor, that an incident on the other side deserves mention. It was at a recent intercollegiate tennis match. There was a large gallery, and both sides very much wanted to win. An erroneous decision by the umpire, who could not see the play as well as the player or this particular spectator,

gave an unearned point to the server. On his next serve he intentionally sent both balls over the back line and threw away a point to make up for the one of which his opponent had been robbed. Everyone understood, and everyone approved. The undergraduates were entirely pleased. They wanted their man to win, but they were glad to see him give back the point that did not belong to him, even though the umpire said it did. Followers of tennis will be surprised that such an incident is even mentioned. It was a matter of course. Tilden did the same in one of the hardest championship matches ever played on this continent, when his title was at stake, and at a critical point in the match. But remember that the undergraduates who applauded this were the same fellows who are sometimes supposed to be clamorous for a football victory at any price. Such facts must be taken into account in making up the total estimate. It is curious what different codes of etiquette develop in connection with different games. In baseball it is considered quite correct for the home crowd to "rattle the pitcher" by every form of vocal assault, and for players in the coaching boxes to carry on a running fire of persiflage and insult to shake the nerves of their opponents. In golf, it is a matter of both rule and courtesy that one must neither move nor speak while an opponent is driving or putting. Football players are usually expected to take all the advantage they can get—and get away with—under the watchful eyes of the referees, and if "the hand is quicker than the eye," so much the better for the lucky possessor of the quick hand. But they are often the same people who are playing, and usually the same people who are cheering, all of these games. The difference is not in the people but in the traditions of the games.

Evolution and the Creed

MR. BRYAN'S anti-evolution speech at the Presbyterian general assembly—the speech which preceded the two-to-one vote against the resolution which he had introduced—is printed in full in the *Christian World* for last week. Our intelligent contemporary, which is quite avowedly opposed to Mr. Bryan's position, has taken a subtle method of combatting the anti-evolution propaganda. The wide reading of this speech is greatly to be desired. It will scarcely convince anyone who was not already convinced, and we think it will win many opinions to the other side. If this is the best that can be said of the perils of evolution by its most gifted and fluent opponent, the danger must have been greatly over-estimated. So weak an opposition is more convincing than any ordinary advocacy. Without indicating just how it is related to the theme of his address, Mr. Bryan calls upon all orthodox Christians to rally around the Apostles' creed, which he quotes in full. We do not precisely see where he finds in that ancient and honored symbol a specific denial of organic evolution, or where in evolution he finds a denial of anything in the Apostles' creed. However, it is interesting to compare his use of that creed as the essence of Christianity with a recent statement by Canon Simpson, of St. Paul's Cathedral, as quoted in the *Christian World*

(London). "There is not sufficient gospel in the apostles' creed," says Canon Simpson, "to save the proverbial church mouse. Men and women are never saved by formulæ. They are never redeemed by possessing information about God. I have yet to learn that it is the function of a creed to save souls. Originally the Apostles' creed was a formula handed over by the catechist to those who desired baptism, who handed it back as a guarantee of the teaching they had received. It is a summary, a watch-word, but we cannot believe in it. We can only believe in persons. We cannot believe in the Bible. We can only believe in God."

Restoration of an Architectural Masterpiece

EVER since the World's Columbian Exposition was held in this city, lovers of great architecture have hoped that the Fine Arts building erected for that enterprise might be spared as a permanent monument. Fortunately it was not injured by the fire which consumed several of the important buildings at Jackson Park soon after the close of the exposition. For several years it was used as the home of the Field Columbian Museum. Later, when that collection was moved to its new home in Grant Park it became a question for the South Park commissioners whether the art building had not served its purpose, and should be destroyed. The Chicago chapter of the American Institute of Architects, the women's clubs, and other organizations touched with appreciation of the beautiful, decided upon a campaign to secure not only the preservation of this splendid structure, but its complete restoration. Funds were supplied by the women's clubs to reface one small wing with the same material used in the final molding of Mr. Taft's Fountain of Time at the west end of the Midway Plaisance. The result is so satisfactory that little doubt now remains that the entire structure will be restored. It is worthy even of so costly an effort. Critics have pronounced it the equal of the Parthenon or the Taj Mahal in beauty and in the wealth of its architectural detail and classic modeling. The South Park commissioners, impressed by the growing sentiment in favor of the restoration of this great structure, have appropriated \$500,000 for the first portion of the work, and will submit a bond issue at the next election for an additional million dollars for this purpose. This is a small sum to perpetuate so wonderful a monument for the enjoyment and profit of future citizens of Chicago and the world.

Symbols and Realities

MISS WINSLOW, of the United States department of labor, says that over two million married women in this country are engaged in gainful occupations, and that the number so employed is increasing much more rapidly than the total number of women workers. This does not necessarily mean the destruction of so many homes, but it certainly means some reconstruction of the older ideals and forms of home life. In the days of our fathers, while the husband may have been the house-band by virtue of etymology, it was the wife

who gave unity to the home by reason of the simple and fundamental fact that she was the one who was always there. Father spent most of the day at his business or on the farm; the children were at school or at work; but mother had no office hours unless twenty-four hours a day can be called office-hours.

Our whole picture of the home was built up around the idea that mother was always there. Home-maker and house-keeper were her true titles. Sometimes it was pretty hard on mother, both physically and mentally, and gradually it began to dawn that in many cases she could be more valuable to the family, as well as to society, if she used her brains and skill in gainful ways and with the proceeds hired a substitute for the dish-washing and sweeping. In such cases, as well as in the normal well-to-do household, the personnel of the family came to include domestic servants. But that very development which opened lines of lucrative occupation to mother also opened fields of activity to those who would otherwise have been domestic servants. Servants became scarce and costly. Whether or not mother's earnings help to pay the bill, the price has become almost prohibitive for ordinary incomes.

How can this problem be solved? There are these theoretical possibilities: First, develop a permanent servant class who will be content to work at low wages in other people's houses. This can not be done. Second, substitute mechanical for personal service, by the development and installation of such clever electrical devices that the more menial and wearisome operations of house-keeping will be reduced virtually to pushing buttons and pressing levers. In this field actual practice lags behind invention, but no equipment has yet been devised quite ingenious enough to make housekeeping automatic. Third, develop such systems of co-operative house-keeping that the service involved will not be personal service but independent employment with the factor of personal dependence and the implication of social inferiority eliminated. This is the most promising line of escape from the present difficulty. And it means, just as the increasing number of employed married women means, a radical reconstruction of the American home. We are inclined to believe that it needs it.

In spite of all that can be said in praise of the old-fashioned home—and enough can never be said—the fact is that it is not functioning very efficiently under present conditions. A family of growing children in a city today needs a mother intelligent, informed, buoyant, unworn by over much drudgery over tubs and stoves, sensitive to the life and thought of this age, more than it needs the maintenance of the form and external symbols of the old-fashioned home. If we cannot find relief along this line, then we must learn to make Robots—and that is both difficult and dangerous.

Obviously, these comments apply more particularly to urban conditions. The general principle, however, has no such limited application. That principle is that, while there are certain fundamental and abiding values in life, the molds in which those values are cast and the symbols which represent them change from age to age, and that the effort to perpetuate a form or symbol after the time

of its usefulness is passed means not the conservation but the destruction of the value that is involved. The concept of home, for example, is one of permanent validity. We cannot conceive of a society without homes which would be a society either defensible or durable. But it is not necessary that modern homes should reproduce either the domestic organization, the economic system, or the architectural arrangements which have been associated with ideal homes in the past. Some of the things which are essential to a home are parents and children, mutual love, confidence and consideration, the spending of a certain amount of time together in the cultivation of common interests and the building up of a fund of common experiences, a place in which to live in reasonable comfort, with the necessary physical provision for subsistence. It might be objected that no degree of physical comfort, not even a modestly reasonable degree, is quite essential to a home, and that is perhaps true; but comfort is a great help. The spirit of home must always find embodiment in some kind of adequate domestic arrangements. It must have habitat, locus, setting, and symbols. These must always be, but they need not always be the same. For many of the generation now in mid-maturity (or a little past) the material symbols of home are a house set back in a yard, with trees, and a carriage-house and an attic where the children may play on rainy days, and a cow and some chickens, and more important than anything else—a fireplace. Our ancestors for countless generations have dwelt in harsh climates. Storm and cold have driven them indoors. They developed their symbols of comfort in terms of protection against the inclemency of the weather, and the blazing hearth, originally only a rather crude means of keeping warm on one side at a time, was elevated into a symbol of all that is sweet and sacred in the thought of home.

And now we face conditions in which millions of city-dwellers cannot have fire-places and separate houses with lawns and attics. Many families live under a common roof. Many families have in common a much better lawn than any of them ever had separately, and they call it a city park. Many families get heat from a single steam-plant, and the radiator takes the place of the fire-place. At present, the best that can be said of the improved devices of our modern life is that they serve their practical ends better than the earlier and cruder arrangements did. We have yet to learn to make them the symbols and the setting for our sentiments and ideals. We must go bravely about the task of making them so, remembering that men probably used fire-places for a good many centuries before they wove much sentiment around them, and that the mother did the domestic drudgery as a menial for untold generations before men made of woman's absorption in the household tasks a sacred symbol of all that is best in the spirit of home. It was a good symbol, in its day. But that which is not good as a practice is not permanently indispensable as a symbol, and the maintenance of the home does not depend upon keeping its economic organization or its material embodiment unchanged.

This is a principle of wide application. There are some who make a sentimental devotion to the little red school

house and the barren and formal curriculum of fifty years ago an excuse for opposing every improvement in educational equipment or method. For them, education is equivalent to the form which it had in their impressionable years. There are not many such, but there is seldom a legislature without at least one representative of this attitude. In a much more serious degree, religion today is cramped and hindered because its transient symbols are so commonly identified with its abiding essentials.

Blaise Pascal

ON June 19, 1623, Blaise Pascal was born; in 1662 he died. Within those forty years he entered, without seeking it, into the ranks of the immortals. His name will have its place in the annals of science. In an age which knew Descartes and Fermat, there was a place of honor for this man, whose experiments in the study of atmospheric pressure, and whose researches into the mysteries of probability and into other mathematical problems won him a widespread and everlasting fame. The student of French prose, that most subtle instrument of human thought, will never forget Pascal. But it is not for these reasons that the vast literature which deals with him grows vaster with each year.

It is rather because in him the student of the spiritual life finds a master mind—an intellect which has discovered the limit of the intellect—a soul which is athirst for God, and having found him, sets out to win others. It is not the author of mathematical treatises or the inventor of a calculating machine whom we remember most gratefully. It is not even the merciless and witty controversialist who wrote the "Provincial Letters," but the author of the "Thoughts" (*Pensées*) who lives most mightily in the human scene today. It is not the seeker only, but the man who belongs to that still happier company, the finders. It is Pascal the fearless apologist of the faith in which he had found peace. It is the saint in him that lives and will live so long as there is a soul that cries out for God and will not be at rest till he find him.

There comes a moment in life when men grow tired of compromise in religion. They long for a thinker who has seen with unbandaged eyes the whole scene, and has discerned the nature of the ultimate choice, and then with eyes open and purged from illusion has found God. Such a writer is Pascal, and sooner or later he finds men. More than thirty years ago the present writer heard a phrase from the lips of a preacher in Oxford. The rest of the sermon has been forgotten, but this remains: "je meurrirai seul," "I shall die alone." That word of Pascal's set him reading the "Thoughts." Other books wax or wane, but this never changes.

It is often by some such phrase that the reader is led to Pascal: "Thou wouldst not have sought for me if thou hadst not already found me." "The heart has its reasons." "Jesus Christ is a God, whom we approach without pride and before whom we humble ourselves without despair." "Man is a reed, but a thinking reed." Almost every page of this book has its treasures, so that in the midst of many arguments that make little appeal there starts up a uni-

versal and abiding truth, set forth as only a master could set it forth. It is never safe to read Pascal in order to improve one's French. Before we are aware of it, we are conscious that we have to do with a man seeking the soul, and almost terrible in his insistence and passion. We look for style, and we have it; but we find something more—we find truth and reality.

What manner of life then did Pascal live that he should bequeath this imperishable treasure? Born in the days of the Thirty Years' war, he lived through the Puritan revolution and died when Charles the Second had comfortably settled down on the English throne and the Grand Monarch Louis the Fourteenth was taking the reins of government into his hands. The contemporary of Milton and Bunyan, of Moliere, Bossuet, Racine and many other French masters, he lived in one of the great ages of literature. In the realms of philosophy it is well to remember that Bacon died when he was three years of age; he was nine when Spinoza was born, and when he was ten the inquisition condemned Galileo. He lived in an age when there were many fearless intellects busy upon the great and unclosed questions which haunt the mind of man forever.

Blaise Pascal was by birth a member of the prosperous professional class; his father was a man of scientific distinction. Of his early attainments in science it is enough to record that at sixteen he wrote a treatise on conic sections. But for those who trace the story of his religious life, it is more necessary to record that in 1646 Stephen, his father, during a severe illness became converted to Jansenism. This might be likened, though only imperfectly, to the conversion of a family in the England of that time to Puritanism. Jansenius, whose tomb used to be, and may be still, in Ypres, was an expositor of St. Augustine who found in his master many of the doctrines proclaimed by Calvin. But Jansenius remained within the Catholic church. In the realm of doctrine the conversion meant that Stephen Pascal and all his house came to believe in the helplessness of man and the utter necessity of divine grace. These truths were burned upon Pascal's soul at this time: only through conversion could the soul reach its true fatherland. There was a sharp distinction between the world and the kingdom of grace. "Time is short, but eternity is very long. Those who have been slaves in time will be freemen of eternity; but those who have been free in time will be slaves eternally." "Between us and heaven or hell, there is only this life, which is the frailest thing in the world." For those who have found reason to modify the dogmas of such a theology there still remains the underlying truth that our redemption begins in God and is his work to the end, and that the present life is one in which tremendous issues are determined. Such an attitude made and will make grave men by whom this human scene is purified, and the heart of man is humbled and braced for his tasks.

There was in Port Royal near to Versailles a rallying place for Jansenists who sought for a more austere life. Some were pledged for life; others withdrew to this place for refreshment of the soul. They were a great company, Arnauld, la mere Angelique, Saint-Cyran and others. Pascal never took any vows, but he loved Port Royal and spent long periods there. After his second conversion in 1654 till the day of his death he was in the closest fellow-

ship with its people, who held the Christian faith with a fine intellectual sincerity and moral severity.

But it was not so much the peculiar dogmas of that creed that drew Pascal; it was rather its uncompromising attitude in the great controversy which divides many. It set before them faith in God, as either a supreme reality or nothing at all; it called for a life of obedience from those who took the side of God; it bade men choose between two sides: "Time or Eternity, the world or God? which? Gentlemen, take sides!" The faith which could speak like that had an attraction for this logical and passionate lover of truth. It gave to religion its true place.

"There are only three kinds of persons: those who serve God, having found him; others who are occupied in seeking him, not having found him, while the remainder live without seeking him, and without having found him." It was such distinctions, sharply defined, that drew Pascal to Jansenism and held him there.

But he had an intimate knowledge of the brilliant French society of his day. For some years, according to the judgment of his sister, who had given her life to Port Royal, he was lost in the world. His days were rich in mathematical and scientific study. His leisure would be spent, not among baser pleasures, but with men and women peculiarly refined and gifted. With them he discussed the great subjects in a society which loved conversation and had its own rules. He learned their language and he knew every move in the game. He was a man of the world and of the world where it was most charming and brilliant. Conversation was a delicate art, art was never wanting, style in language spoken or written was prized as a part of truth itself; the truth and the way in which it was expressed were one. The man who wrote the "Thoughts" was no stranger to the intellectual life of the age in which with luck one might be at a first night of Moliere, or hear Bossuet preach one of his solemn sermons on the dead, like the tolling of a bell. And as one of themselves, he set out to write for men of the world his apology for the faith. That apology he never finished, but the fragments are, perhaps, more than the book could have been.

But in that world he was not at rest, and one thing after another conspired to draw him back to the austerity of the Christian life as he had once understood it. God had not let him forget that he had a narrow escape from death. He heard a certain preacher at Port Royal. "He never preaches," it was said of him, "without converting some one." One day, as the French critic, Sainte-Beuve, adds, that some one was Pascal. This was indeed his second conversion. The date was 1654. It is fixed for us by the parchment which he carried about with him till his death. On it he had written:

In the year of grace 1654

On Monday, 23rd of November, Feast of St. Clement, Pope and Martyr and of other saints in the martyrology; Vigil of St. Chrysogonus, Martyr, and others. Between half-past ten in the evening and until half-past twelve

Fire

God of Abraham, God of Isaac, God of Jacob. Not the God of the philosophers or of the wise. Certainty, Certainty, God of Jesus Christ. Joy, joy, joy, tears of joy.

Something came to him that night, and life was hence-

forth different for him. He renounced the world; he spent long spells at Port Royal; he obeyed his director there. It is true that he never joined the solitaires. He had his own house in Paris, for he was a man of means; and though towards the end of his brief life he gave much of his earthly treasures away, he never entered upon the life of a recluse. And he kept an interest in mathematics, upon which subject the learned corresponded with him. In his new life he thought much of the poor, and gave much of his time and wealth to charity.

But his chief purpose during those years that remained between 1654 and 1662 was to put his gifts at the disposal of Port Royal. First, in his Provincial Letters, he took out his rapier and used it to some effect upon the Jesuits who had attacked Jansenism. Afterwards came the miracle of the Holy Thorn, in 1656. Pascal's niece had been healed of an ophthalmic fistula by the application of a fragment of the crown of thorns in the possession of Port Royal. The miracle was confirmed after an official inquiry, and no family was ever happier. In the glow of his gratitude Pascal set out to write his defense of the Christian faith. He was by this time a man sick and dying, and he never did more than collect materials. These were edited after his death by many editors, some seeking to bring him into line with conventional orthodoxy, others trying to reveal in him the veiled skeptic. Happily it is possible now to read this work in a carefully and impartially edited edition translated into English.

In these notes, almost illegible at times, it is possible to see the man of the world returning to rescue his old comrades in learning and philosophy. He is like a soldier who returns into the hail of the bullets in order to bring his friends into safety. He is desperately in earnest. He has written his notes upon his knees. His very care for style is prompted by his passion to win souls. Nor are these souls merely imaginary; he is dealing with real men, not with men of straw, and the arguments which he meets are the real arguments which he had discussed through many an evening with his brilliant and witty friends. Pascal is remarkable among apologists not so much because of his formal arguments as for his insight into the human heart, and for his daring in putting everything to the hazard. He is so sure of his ground that he never fears to run risks. He is in Zion and can look calmly upon Babylon.

The rivers of Babylon rush and fall and sweep away,
O holy Zion, where all is firm and nothing falls.

But it is in his recognition of the part played by the emotions and by the will, and by his clear insight into the limitations of the intellect, that Pascal comes nearest to the modern mind. So far as his themes are concerned, he leaves us cold when he deals with the prophecies, but with his strange feeling for reality he is never so convincing as when he speaks of Jesus. For proofs of God from the evidences of nature, he has little use. The eternal spaces frighten him. He needs not the God of philosophers, but the personal God, and he finds him in Jesus.

Yes, there will come times to all who think upon life seriously, when Pascal will find them. This is the spiritual athlete whose place is secure in the literature of

religion. In the broken fragments of these "Thoughts" there will live the memory of a gallant soldier in whom the spirit of France was coveted and won by the Redeemer. There is revealed to us a man who counted all things—such things!—but loss for the knowledge of Jesus; an intellect tempered and quick as a polished blade, a philosopher with the power of penetrating the shams and insincerities of society. But at the last there remains no vision of that proud spirit broken before the cross. There is a man stretching out his hands and finding other Hands stretched out to him. "It is good to be tired and wearied by the vain search after the true good that we may stretch out our hands to the Redeemer."

The Ticket and the Gift

A Parable of Safed the Sage

THERE was once a Good Cause, and it had too few friends, which is the way of Good Causes. And there were certain who were the friends of this Cause, who came unto me and inquired of me, saying, Thou art a man of Great Learning; Come thou, and deliver a Lecture; and we will pay thee no money, for thou wilt be working for the Good of the Cause. And I did it not that time only, nor seven times, but seventy times seven and some in addition. And few folk came out to hear me, and the Lecture profited them little.

They went also unto a Lady who could Sing. And they said, Give thou a Concert, and we will advertise it, and gain Many Shekels for a Good Cause. And she sang unto such as were there, who were the Committee, and the Janitor and a few others.

And the Committee came unto me, and inquired of me, saying, What shall we do, for the Cause languisheth, and we have gained no Money.

And I said, I will tell something that will be worth more to you than many Lectures and Concerts. It is easier to get Five or Fifty Shekels from a man for a Cause in which he believeth, than to get the fourth part of a shekel for a Lecture which he careth not to attend.

And they said, Verily, the men turned us down when we only asked for the small price of a Lecture Ticket. We could never dare to ask them for large sums.

But I answered, Go unto the same men, and say, This is a Good Cause, and it deserveth thy Support, and we desire from thee Ten Shekels.

And they did as I advised them, which is always a good thing for people to do. And they came back with more money than the value of Many Concerts.

And they hailed me as a man of Great Wisdom.

And I said, Listen unto me. I have given my services freely to an Hundred or it may be a Thousand Good Causes. And I have about made up my mind to stop it. If I am desired to Lecture for a Good Cause, I will ask that the Good Cause pay unto me an Hundred Shekels, which is the value of my Lecture. Then let them charge a Good Stiff Price for the Tickets, so that those who buy shall think it is Worth While. And those who are upon the Committee will have to work because they must Pay me.

So shall they get out a Good and Satisfied Audience and have money in their Treasury, and I shall have where-with to give money unto Good Causes of mine own selection.

So the next time I was invited, this I said, My terms are One Hundred Shekels. And they charged a Shekel

for a Ticket, and they sold Five Hundred Tickets, and were happy.

And I said, This is better than the other way, and all concerned are Happier. Nevertheless, I show you a more excellent way. The best way to raise money for Good Causes is to Give It.

VERSE

A June Millionaire

THEY hide their gold in coffers dark,
Their jewels dare not face the day,
And on their guarded closet shelves
Their royal purple wastes away.

My gold illumines all the sky,
My jewels gleam on every flower,
My simple garb and hardy shoes
Make happy many a lingering hour.

What wealth of beauty do I glean
When on the hills I hail the spring!
And Oh, how golden is the world
When June time takes me wandering!

There is no need to guard the gold
God lavishes on road and field,
For every one may take at will
From Nature's still increasing yield.

I have no fear that coming years
Shall bring me loss and poverty,
For what a wealth of summer hours
The future holds to gladden me!

So let them boast, if boast they will,
Their silver and their garments fine;
I shall not envy them their wealth,
While country roads and June are mine.

THOMAS CURTIS CLARK.

Song of Wonders

WONDER of suns and seasons,
Of sowing and reaping;
Wonder of spheres in perfect accord,
And of deep and limitless spaces;
Wonder of birth and of death;
And of life proceeding;
Wonder of love and laughter,
Of music and of song;
Wonder of dreams and fulfillment;
Wonder of pain and tears;
Wonder of day-break and of noon,
Wonder of evening star;
Wonder of all that is—
Wonder that anything is.
Oh, wonder that I may behold it all
In wonder!

HUGH ROBERT ORR.

The Prophet

HE leans the shoulder of his brain
Against the doors of mystery—
Those giant, space-confining bars,
Securely braced by suns and stars,
That guard the trove of days to be.
His lever is a long, long thought;
His fulcrum is an iron will;
His strength is of the pure in heart:
And mightily do these avail.
The stubborn hinges slowly fail
Before his calm, insistent pain.
The narrow chink grows wide, until
His eager eye a glimpse has caught
Of Truth's illimitable sea;
And on his soul unfolds the chart
Of his poor race's destiny.

E. D. SCHONBERGER.

The Thrush

WHEN April dawns grow still and sweet with hope,
And black tree twigs are shaken with life's mystery;
When violets stir the mold and upward grope,
A voice begins to trill—love's prophecy.

When June has darkened all the sward with shade,
Each tree become a bower of perfumed greenery,
In the warm stillness of the sunlit glade,
Throbs the slow cadence still—love's ecstasy.

In August twilights, sodden with dead heat,
When flowers are brown and yellowing leaves droop
wearily,
Once more the stately, silver measures beat,
Deep-toned, enriched, remote—love's memory.

G. B. WINTON.

Guilty

I NEVER cut my neighbor's throat;
My neighbor's gold I never stole;
I never spoiled his house and land;
But God have mercy on my soul!

For I am haunted night and day
By all the deeds I have not done;
O unattempted loveliness!
O costly valor never won!

MARGUERITE WILKINSON.

Is the Profit Motive an Economic Necessity?

By Harry F. Ward

THE final defense of the profit motive is that it produces most efficiently the goods needed for the sustenance and development of life. If this is true then Jesus was deluded and self-seeking, not love, is the major energy in human life. If it is true, then the spirit of man with its age-long yearnings after justice and fellowship is but beating its hands in vain against the prison bars of a hostile universe. If it is false and goes unrefuted, it may yet destroy the last hope of humanity by persuading the common folk to abandon the saving instincts of sharing and serving to which they have always clung despite the example of the powerful who have ever led their kind to ultimate destruction. The destiny of mankind is at stake and the appeal is to Caesar. To Caesar let it go and let the weight of the facts decide the issue. Religion is content with the court chosen by Mammon.

THE CAPITALIST HEAVEN

The beginning of the plea that the profit motive is the most efficient stimulus to production refers to the volume of goods. Has not industrialism vastly increased the flow of goods that minister to human needs and does not the profit motive operate to keep this flow constantly at its maximum? But how much of the increase is due to the call of profit and how much to the adding of the power of the machine to the human energy of the handicraft period? Moreover, it is assured that all these goods are equally beneficial, and what is vastly more important that the maximum production of which a machine period is capable is a desirable human end.

The capitalist heaven would apparently be a place where unceasing machinery could endlessly produce things which the celestial inhabitants would unwearingly distribute and consume, while the elect sat ever at the receipt of customs for every part of the process. The traditional economic philosophy has been misled by its admitted myth of the economic man engaged exclusively in economic activities into too low an estimate of the purpose and meaning of life. In its exaltation of the volume of production it has viewed man as an insect flying briefly before the sun and not at all as the heir of the ages with the destiny of eternity before him. It is this short view of human life and its needs, inherent in the profit philosophy, that occasioned and then justified on the lips of men who called themselves scientists and religious leaders, but were more accurately depicted as "instructors and chaplains of a pirate ship" that tragic torture and waste of human beings in the early days of English industrialism whose record moves even research students to passion. It is the same short view of even its own process that led profit-seeking industry to so recklessly waste the natural resources of this country as to imperil even its own future. In both these matters the profit motive had to be checked by the humanitarian spirit from reducing both the workers and the resources of nature to the point where capacity to produce was threatened.

Misled again by its short view of life into blindly continuing the volume of profitable production, it gluts the market while at the same time it is lessening the purchasing power of the great body of consumers by its constant effort to depress buying price and raise selling price and to lower wages. Hence it is a self-defeating process, producing recurrent periods of depression when it is unprofitable to produce not only at the maximum but even the things of which humanity is short. What profit does originally to incite production it more than undoes through its unbalanced distribution of the product in diminishing effective consumption demand. It does not give most people the means to buy what they want or even what they need. By its nature it cannot consume sufficient of its products to keep itself going at capacity. Decreasing under-consumption, which it mistakenly calls over-production, is its chronic malady and this must mean the increasing limitation of production. The world is widely underfed, underclothed, and underhoused, but the people who want food and clothes and houses cannot pay for them. Hence it is not profitable to produce them and they are not produced, despite the capacity to do it. It is the fact of profit which has come between supply and demand. The profit motive works out exactly as its nature requires, for grapes cannot yet be gathered from thorns, nor figs from thistles. To start people desiring something for nothing is clearly no way to permanently increase production. That can only be accomplished when people put back more into the common pool than they take out.

"CONSCIOUS WITHDRAWAL OF EFFICIENCY"

It is obvious that if the profit motive operated consciously, intelligently and unrestrained by other considerations it would always restrict production below the capacity of the market to absorb, in non-essentials down to the point where demand would be checked by high prices, and in essentials down to the point of revolt. Hence the more efficiently economic enterprise is organized for profit the more persistent and successful, despite all laws to the contrary, are attempts to effect restraint of trade and restriction of output. The latter is the most general form of sabotage, practiced alike by wage-earners and employers and increasingly by farmers, each group being condemned by the others who do not see that it is inherent in economic organization for profit. What an intelligent wage worker calls "conscious withdrawal of efficiency" in his own interest, and even "conscientious withdrawal" in the interest of his group, seems basely immoral to the employer. Yet it is evidence that the wage earners have finally been seduced and deceived by the profit motive which the business world worships, that they have learned from the self-protective actions of the employers in similar situations what is "good business." In the post-war period it was less than but a few months after the owning interests were denouncing the wage earners throughout

the length and breadth of the land for not producing more, that they were themselves shutting down factories and discharging workers by the thousand, and the evidence proves that much of this was done in the effort to hold intact the enormous profits of the inflation period. Where it was done unavoidably and with regret it is still stronger evidence of the demoralizing nature of the profit method. It was the same president who announced that he would pardon no political prisoners who believed in sabotage, who a little later on the recommendation of his Secretary of Agriculture officially advised the farmers of this country to scientifically limit the production of foodstuffs, and this in the face of a world in which millions were hungry and in a country where by actual medical examination hundreds of thousands of school children are not sufficiently nourished to get the full benefit of the education provided for them by the community.

THE FARMER LEARNS THE TRICK

Thus the farmer is learning what the manufacturer and wage earner have found out, that in certain situations it is profitable to produce less, not more, and these situations are increasingly at points below the need of humanity. Thus does the profit motive fulfill its perfect work and incite us all to be enemies of each other and of the common weal. To control and limit production for the good of all, so that life may have its means of nourishment without being consumed in getting it, that its energies may not be wasted in making things that are unnecessary, is an accomplishment most devoutly to be desired, but what shall be said of the efficiency or morality of a method that checks and halts the producers of food and clothes and shelter in times when the world is woefully short of these necessities? And what will the future say of those professed scientists who continue to repeat their formula that by way of profit the world gets the maximum amount of necessary goods in face of the mounting evidence of the loss of the will to work on the part of millions who see little meaning to their toil except profit to others? Also what will it say of those religious leaders who let this formula lessen their faith in the ethical validity of their gospel and thus increase its destruction of the creative spirit which is essential to the realization of the life they preach? This is the final wound that the profit motive deals humanity and it may prove fatal. Its inherent tendency to lessen productive activities below the point of common need may not go so far as to occasion complete economic disaster, but it may already have gone far enough to destroy the capacity of the people of this acquisitive society to create the life of freedom, fraternity and spiritual development.

INDUSTRIAL WASTE

The extent to which industry motivated by profit has failed of possible production even within its own general limits is partially indicated by the report of the Hoover committee of engineers concerning industrial waste in our largest industries. This shows a deficit running from 25 per cent to 75 per cent of general production below the best performance in each given industry. The committee roughly distributed the responsibility of this, apportioning 25 per cent to the wage workers, 25 per cent to the gen-

eral public, and 50 per cent to owners and managers. How much of this can be properly attributed to the misleading influence of the stimulus of profit does not appear. It is significant, however, that a conclusion on this point has been reached by those industrial engineers who have interpreted their professional duty in social, that is, in strictly scientific, terms. Conceiving their function to be the production of needed goods with the least expenditure of human energy, they have found in specific cases that the necessity of producing things to sell for profit is the final obstacle to efficiency in production. They point out that more time and money have to be spent in selling things than in making things. One of them writes: "I see no way out except by a complete change in motive." Says another: "That nation which first recognizes the fundamental fact that production, not money, must be the aim of our economic system, will, other things being equal, exert a predominating influence on the civilization which is to be built up in the period of reconstruction upon which we are now entering." But it is the money motive which will increasingly oppose this change. It will use the engineers as long as their efficiency makes for profit, and then it will spend enormous sums in propaganda to prevent their plans for production in the general interest from being adopted, as it is now doing in railroads and in coal. The longer the profit motive works, the larger the vested interests it builds up, the more it will oppose instead of help the most efficient production.

THE LUST FOR MONEY

Efficiency in production is not merely a matter of bulk but of kind, and in this appeal to Caesar the profit motive claims to produce in the long run the things that humanity wants and needs most. But an examination of the judgments of the "court of profit" shows that they are indeed blind. The evil and the good alike receive its favor, the just and the unjust, saloons, gambling halls and brothels are stimulated by the lust for money as are farms and railroads and factories. Useless things as well as bad things are continually created in response to its powerful impulse. The current grist of news shows how it operates: Nigh on to half a million dollars in one agricultural state invested last year in oil stocks—capital that ought to have gone for agricultural improvement and for education. A city stock exchange that had many failures and had to be closed is investigated and it is found that money brokers have been trading against the customers. The trade organization that is cleaning up the vicious carnivals which have preyed on country people at country fairs announces that honest gambling wheels for merchandise must be made legal because millions are invested in producing the goods that are thus gambled away. Over a million dollars has recently been paid out in England as the gambler's winnings in public sweepstakes on horse races, and unknown sums in similar private undertakings. All these things are not done merely because some people are malevolent. They are indications of the points at which profit presses upon the original weakness of human nature.

In their recent book, "The Decay of Capitalist Civilization," Sidney and Beatrice Webb list among the adverse developments of capitalism "the worsening of commodi-

ties," "the supply of pernicious commodities and services," "gain without production," "the hypertrophy of selling agencies" causing over-production and increased cost, "the growth of monopoly and the negation of individual freedom and of enterprise." All these are plainly the direct result of the stimulus of profit. When we want to correct them we call in other motives. If the reform is achieved specifically as a means to profit it stops and presently fails, as when welfare work became advocated because it pays and straightway increased instead of diminishing the cleavage between employers and employed.

ALCOHOL AND WAR

The profit motive is like two other things with which the conscience of the race is now reckoning—alcohol and war. Like each of these, it can be shown to have had some beneficent uses, but like them also its evil consequences are cumulative and the more it is indulged in the more does it destroy the capacity to combat and prevent them. Instead of being an infallible or even a reasonably safe guide to the most necessary and desirable production, the possibility of profit in an increasingly occupied world leads men away from the basic creative activities into the exchange and manipulation of goods and finance. There is more money in banking than in farming, in selling than in creating, in speculative finance than in constructive banking. If profit were the only consideration, bootlegging and stock gambling would be the most desirable occupations. To guard against its destructive tendencies continually puts an overload upon the productive section of the population who must forever be fighting the profiteers, from the saloon to the bond market. Then its results, no matter how immoral their origin, as for instance, fictitious capital, acquire legal right and so operate to obstruct moral progress.

Finally the operation of profit creates not only a vested interest in what are obviously destructive goods and services, but even a social demand for them. For instance, the production of munitions or whisky, so that all those engaged in these occupations and all those who have learned to use them come finally to view them as a blessing instead of a curse. Again this tendency increases with the age and power of the profit system. In clothes, buildings, art, journalism, education, religion, the profit motive tends to produce cheap goods and nasty, and teaches the people to like them and want them. It debauches and corrupts not only those who gain by it, but also those who suffer from it, so that finally they know not their left hands from their right and, unable to discern the evil from the good, wander helplessly toward destruction.

ECONOMIC EFFICIENCY

The general social consequences of the profit motive have a vital bearing upon its economic efficiency and about them there can be no doubt. We have been getting glimpses of them. They need to be seen in the large. When we get our goods and our human welfare as a mere by-product of profit we get also as another by-product an abnormal amount of human waste which is constantly thrown off faster than the humanitarian motive can restore it. The recurrent and increasing unemploy-

ment, the slowly falling standard of living for multitudes of people in this virgin country are stubborn facts involving a continuous weakening of productive power.

Again the remarkable efficiency of the profit system in turning every situation, constructive or destructive, into an occasion for financial gain plus the powerful popular propaganda of the profit philosophy have produced the Acquisitive Society in which every other end and interest of human living is either subordinated or made to pay tribute to money making. Consequently where the youth of other days heard the call to seek freedom or truth or fellowship, the youth of this day hear the call to seek riches; they see honor and power given not to the producers but to the parasitic and the predatory. Hence the youthful creative energy that might renew a prematurely ageing civilization is inhibited and often developed into additional destructive force.

THE POSSESSING INSTINCT

Finally the profit seeking society is the divided society. The profit motivation unduly enlarges the possessive instinct, which is only a lesser servant in the house of humanity, to be trusted only when used as the minister to common needs, always dividing the house when encouraged to follow its own bent. And profit deliberately encourages it in the form of the advantage of some over others and of the individual over all. Just as the profit motive attempts in vain to get sufficient goods for all as the by-product of self-seeking, so does it try abortively to secure the cohesion of the common life by enlarging the sphere of particularistic interests. The measure of its failure in a day when economic efficiency depends absolutely upon the increase of solidarity is the growth of class division and economic imperialism in the United States, the boasted land of democracy.

That lack of fellowship which John Ball called hell is increasing in the earth and must increase as long as men insist on trying to organize life around its most disruptive force—self-interest. For savages driven by hunger blindly to follow the separative tendencies of human nature there was some excuse; there is none for those for whom science has thrown the light of reason upon the darker aspects of common life, and history has shown the capacity of men to live nobly and die gloriously in the pursuit of fellowship. The wisdom of other days described the love of money as the root of all evil. Is the measure of modern intelligence to be our attempt to graft on that root the tree of life for the nations?

It is the divisive results of the profit motive that have finally convinced industrial engineers that, contrary to popular belief, it is the irreconcilable antagonist of economic efficiency. Those who continue to trust it invite wider disaster as increasing combativeness is added to failing production. The newer economics points the road to safety. It says there must be a common interest, purpose and plan to secure productive efficiency; that the economic process must be organized intelligently to meet assessed needs. It points to the evidence of the increasing cooperative capacity of man; it shows us how the social motives are constantly operating to check the profit motive from accomplishing its full natural consequences, how

they are driving it from certain parts of the economic process as they have driven it from the home and some of the other organized services to the common life. It analyzes for us the experiments in conducting agriculture, merchandising, manufacturing and banking without profit and shows us where they give promise for the future. But this work of piercing the illusion of a profit philosophy that is practically as well as intellectually and morally bankrupt is halted for lack of creative faith among the people to organize life anew. So well has the profit motive done its deadly work that even professed followers of Jesus decry the talk of change and declare his motivation for life unworkable.

THE MINISTRY CHALLENGED

Here is the crucial challenge to the ministry to fulfill its high calling. Science is providing reason in plenty

for the faith that is in us, and is showing us that the teaching which tells us that what is wrong in morals is right in economics is a fraud. But the people are still deceived by it. If now the men of religion fail to believe their own gospel, then is mankind left without God and without hope. If they are diverted from their task by the foolish clamor to prove that the untried will work better than what is, they will not help mankind to escape the wrath to come from the increasing breakdown of our money hunting civilization. But if they will lead men to renew the eternal fires of creative faith, then those experiments will multiply which will gradually organize the economic process for the effective meeting of measured needs and the development of consciously chosen values. Then in place of the acquisitive society we shall develop not the Federated Producers' Guilds but the Commonwealth of the Spirit. 15^b

Politics in Palestine

By Sherwood Eddy

AS in India, Korea and the Philippines, we found in Palestine a political crisis. The Zionists have sought to make Palestine a home for the Jewish people. This has placed them in conflict with nine-tenths of the population who demand self-determination and equal opportunity for all alike, whether Jew, Moslem or Christian. To the Moslem majority the domination of the Jews, in a Jewish state, backed by Jewish finance and the force of British arms, threatens their ancestral home which they have held from before the time that Abraham came out of Ur of the Chaldees.

There are two classes of Jews in Palestine today: The orthodox minority who have religious motives and ideals, and the nationalist majority, the politically-minded Jews, often materialistic, sometimes atheistic or bolshevistic. The tribal God of the latter is nationalism, their messiah is the nation, and their hope is a political state, centering in their capital at Jerusalem. Palestine is today little more than a bare rock, but in the dream of the nationalist Jews it may become a base from which to control Syria and Mesopotamia. Dominated by what they believe to be their superior mentality it may become a great model state, an example to the world, the connecting link in trade between the east and the west, a base for world diplomacy and world leadership for the Jewish people.

WORLD'S DEBT TO JUDAISM

The world owes its deepest debt of gratitude to Judaism. We received our art and letters from Greece, and our law and organization from Rome. To Jesus of Nazareth and the prophets of Judea, however, we owe our greatest debt of gratitude for the world's moral and religious ideals, and the inner spiritual meaning of life. All the world should welcome the giving of justice to the Jew who has so often been persecuted by Christian bigotry throughout the centuries, especially in middle and eastern Europe. All

the world should welcome the plan of the Jews having a spiritual and cultural home in the land of their fathers, and full civil, political and religious rights in every country in the world. All the world should welcome Israel to its full spiritual inheritance. But the world will always resent and oppose the over-reaching of the supplanter Jacob.

The trouble in Palestine which led to bloodshed in Jaffa in 1912, and which today threatens Palestine with a violent uprising or possible war, springs from the now celebrated Balfour declaration which reads as follows: "His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of that object; it being understood that nothing shall be done which may prejudice the civil and religious rights of existing Jewish communities in Palestine or the rights and political status enjoyed by the Jews in any other country."

JEWS ONE-TENTH OF POPULATION

This policy of the British government was embodied in the treaty of Sevres in 1920, approved by the American senate and embodied in the mandate for Palestine, which was given to Great Britain. There is an inner contradiction, however, between the two halves of this statement which is working out in bitterness and conflict, with a threatened uprising in Palestine today. A national home for the Jewish people as a political Zionist state, as it is embodied in the mandate and constitution for Palestine, is in conflict with the democratic right of self-determination of the present population of Palestine as a whole.

The estimated population in 1922 was approximately as follows: Moslems, 583,188; Christians 84,559; Jews 79,293; Samaritans 157; miscellaneous 7,352. Total 754,549. The percentage of the various communities by the census of 1923 was: Moslems 79 per cent; Jews 11

per cent; Christian 9 per cent; miscellaneous 1 per cent. As the government and its every activity, even in the taking of a census, is boycotted by some of the Moslems and the Christians, these two elements are slightly underestimated in the census and the Jewish population does not exceed one-tenth of the whole. By the actual working out of the Balfour declaration, the mandate, and the constitution that is based upon it, special preference and privilege is given to the Jewish minority of one-tenth of the population, at the expense of the Moslem and Christian majority of nine-tenths.

PALESTINE A BARE ROCK

Previous to the Balfour declaration the writer found no strong anti-Jewish feeling in Palestine. Christians and Moslems alike are willing that the Jew should have equal rights, that he should be free to worship the God of his fathers in Jerusalem, according to his conscience and traditions; especially in view of the centuries of persecution and injustice to which he has been subjected. All the best thought of the world would welcome for the Jews a spiritual and cultural home in Palestine. But that is very different from a political, nationalist state, arbitrarily enforcing the automatic privileges of the Jewish minority, backed by Jewish finance and British arms.

Palestine is little more than a bare rock today. It has no practical possibilities of development for large wealth, either agricultural or industrial. Its fertile valleys and rocky terraced hillsides, when fully protected and developed may again sustain a small population in comfort and prosperity, but it is not today and probably will never be again "a land flowing with milk and honey." But the nationalist Jews of the patriotic, materialistic, political type look with hope to this rock of Palestine as a possible base for the control of the rich areas of Syria and Mesopotamia. They see here the possibilities of developing a model state, a link between the east and the west, a new highway of commerce and a dominant force in world diplomacy. The Jew is still a Jew with his national characteristics deepened and intensified.

THE MATERIALISTIC MINORITY

We owe to the Jewish nation a deeper debt of gratitude than to any other in the world. Why is it then that the Jew is almost universally unpopular in Palestine and throughout the world? We are not now speaking of those great hearted men and philanthropists like Justice Brandeis and Julius Rosenwald; of scientists and philosophers like Einstein and Bergson; of statesmen like Lord Reading, the viceroy of India or Sir Herbert Samuels, high commissioner of Palestine. Neither are we speaking of the many public spirited Jews who are useful citizens of the world, nor are we thinking of the intense religious zeal of the simple orthodox Jews whose religious convictions we respect. There is, however, in the modern irreligious Jew a vein of materialism that makes his race probably the most unpopular in the world today. Even here we must do him justice. We must not forget either the great moral and spiritual contribution of the Hebrew race to the whole of humanity, nor the shameful and superstitious persecutions to which many so-called Christian nations have

subjected the Jews for centuries. Neither must we be influenced by the false and almost unbelievable propaganda launched against the Jews in many lands, even in enlightened America.

But all these considerations must not prevent our speaking the truth. We honor spiritual Israel, but the overreaching supplanter Jacob who would grasp his brother's birthright makes himself the detestation of men. It is just this element reappearing in Palestine today that is resented by the bulk of the population. It is the political, atheistic, materialistic, selfish and conceited overreaching of the nationalist Jew that has produced a reaction unfavorable both to the Jews and to the British government in Palestine. If this policy is steadily persisted in it will lead to a growing hatred of the Jews in the Holy Land, the added unpopularity of the Jews throughout the world, and finally to an uprising of the Mohammedan majority in Palestine and in the near east.

The natural and inevitable longing of the exiled religious Jew for return to the land of his fathers has existed ever since the destruction of Jerusalem under Titus in 70 A. D. Throughout the centuries individual Hebrews have returned to their spiritual home and intermittently they have been persecuted there. Jewish colonies began to be founded from 1880 onward. Zionism as a political movement was founded under Herzl in 1897 at the first Zionist congress. There are today in Palestine some sixty colonies of Jews but their entire membership does not reach twenty thousand. The artificially stimulated return of the Jews to Palestine has been only partially successful. They make up about half the population of Jerusalem, but only one-tenth of that of Palestine.

THE ZIONIST MOVEMENT

"Zionism" has appealed to the religious devotion not only of many orthodox Jews throughout the world, but to Christians who place an emphasis on eschatology and upon the restoration of the Jews. Fair minded men all over the world desire that the Jews be given their full civil, political and religious rights, which have long been denied them, especially in the countries of central and eastern Europe. Though Zionism appeals to many as a religious movement the actual working out of its program in Palestine today is political, preferential and prejudicial. Much of the money contributed for the return of the Jews, the support of the Jewish colonies and the formation of a national home for the people has been furnished from a religious motive. Many of the Jews of Chicago and other parts of America have been interested primarily, neither in the religious nor in the political aspects of the movement, but simply from a benevolent desire for justice, to provide a home for their persecuted people from eastern Europe. The Jews who have returned to Palestine have not come from America, England or prosperous countries where they are given civil, political and religious rights. They have come from Russia, Roumania, Galicia and the centers of Jewish persecution in Europe.

But the pale Jew of the ghettos of Europe cannot compete with the hardy Moslem farmer and does not make a very successful agriculturalist. Even after forty years some of the Jewish colonies cannot be made to pay. Many

of the best Jews who have come to Palestine and have remained long enough really to know the situation have been discouraged and disillusioned by what they have found here. On the one hand, there is often the narrow bigotry and exclusiveness of the really orthodox Jew. On the other hand, there is the grasping selfishness of the movement for the establishment by force and finance of an exclusive, political Jewish state.

A COMMUNIST WING

The extreme left wing of the political movement is represented by a small minority of bolshevist Jews from Russia. They are among the strongest and ablest men in the entire community. There are somewhat more than a hundred of these revolutionary, communist Jews of the third international. Some of them are working through the secret organization, "The Paoleizion" or "Workers of Zion." Some are working by propaganda for the Russian program of communism. They are endeavoring to prepare the Moslems of the Arab tribes for a bolshevist revolt against the government. But the very genius of Islam is averse to bolshevism and unless the British government makes some false move, like that of General Dyer in India or the arrest of the nationalist Zagloul in Egypt, they will make little headway with the Arab Moslems or Christians.

There is a growing bitterness and resentment against the whole policy of the government today in forcing on the majority of the population the plan for a nationalist Jewish state. In the recent elections, the vast majority refused to vote and no assembly has been elected. A non-cooperation movement has begun in Palestine which may develop on lines similar to that led by Mr. Gandhi in India. The legislative assembly was to have had twenty-five members. The high commissioner was to be ex-officio the presiding officer. There were to be twelve members elected, and twelve appointed by the government. Of the twelve elected members, according to the population, eight were to be Arabs, two Christians and two Jews. Together with the high commissioner and the twelve appointed members this would give fifteen places out of the twenty-five to the one-tenth of the population who are Jews, and a hopeless minority of ten to represent the nine-tenths of the population. The whole policy of the government is in keeping with this electoral representation. Arabs and Christians consequently boycotted the elections. They said, "Why should we vote to elect ten members who will be in the minority and utterly helpless before the solid block of fifteen men pledged to the Jewish cause? It will only give seeming legality to the action of the government which is more automatic than that of the czar or kaiser."

SIR HERBERT SAMUELS

The Jewish high commissioner, Sir Herbert Samuels, is the real ruler of Palestine and he rules in the interest of the Jews. He is a good man; a true Jew and a true Britisher. But he is placed in an almost impossible position. He is a man of judicial mind but like the viceroy of India, lacking in initiative, firmness and effective leadership. He stands between the orthodox and the nationalist Jew, between the religious theist and the political atheist, between the legalist and the bolshevist, between

Jew and gentile. The fact that he is equally opposed by almost all parties is a testimony to his honest effort at justice. But the contradiction of the present position will in the end prove impossible to maintain. He must choose between the Jewish exclusive nationalism and the inherent democratic right of the majority, that is, the essential right of every mature people to manage their own affairs.

Two great evils stand out as the result of the war in this section of the near east; the one is the mandate for the Jewish political state in Palestine, and the other the alien king placed by the British over Mesopotamia. Both constitute an alien rule backed by finance and force in the interest of a minority against the democratic majority; both are held only by British arms and British aeroplanes.

We gladly admit the superiority of British colonial rule to that of most other nations, but a series of costly political blunders has been made since the war: There was the Dyer massacre in Amritsar followed by a series of events that led to the growth of the non-cooperation movement in India; the imprisonment of Zagloul and the wavering British policy over the protectorate in Egypt; the backing of the Greeks in their ruthless advance against the Turks, leading to the political uprising for self-determination under Meshtapha Kemal in Turkey; the backing of an alien ruler as a British appointee over Mesopotamia; and finally the enforcement of the mandate for a Jewish political state in Palestine. All entail far reaching and serious consequences for Great Britain and the world.

CAUSES OF PRESENT TROUBLE

There are three sources of the present trouble in Palestine: The Balfour declaration, the mandate of the league of nations, and the constitution which is based upon it for the execution of the mandate. The mandate is the instrument which stimulates artificial immigration and provides for preferential treatment, by economic, social and political means, to make a home for the Jewish people. The British will find it difficult to retract the Balfour declaration or lose face by admitting that they made a mistake. But the mandate and constitution will have to be revised in accordance with article twenty-two of the covenant of the league of nations, in the interests of indigenous populations.

It must regretfully be said that Palestine today is administered not in the interest of the majority, but practically as a conquered country in the interest of a small minority. The Balfour declaration, the mandate and the constitution have aroused Arab distrust, fear and hatred. There must be a revision. The only question now is, will it come before or after bloodshed?

One of two things will probably force the British government to revise. The government of Palestine is expensive and cannot make ends meet. It is forced to borrow heavily to maintain the army and to meet the enormous expense of preserving law and order. It would be very simple to maintain law and order if nine-tenths of the population believed they were getting justice, or that the government was working in their interest. The second thing which may force a revision of the mandate and the constitution is the growing opposition and hatred on the

part of the Arabs who may at any time break out into open revolt.

As we interviewed leading Moslems we found that they are determined to stand by the conditions agreed upon at the recent Arab congress held in Nablous. They demand the stopping of artificial Jewish immigration. They stand for self-determination and self-government and for a representative parliament in proportion to the various elements of the population. The Arabs claim the country by inheritance and by possession from their Semitic ancestors who were here before the time of Abraham. The religious Jews claim the land by the promise of a religious covenant of Jehovah with his chosen people to Abraham and their forefathers, and the nationalists by the powerful political, financial and military backing of the British government and of influential Jews throughout the world.

Of the fourteen million Jews in the world, half of them were in Russia at the beginning of the war. There are

about a million Jews in New York city. At present there are only about 250,000 Jews in all Great Britain, though they are wealthy and politically influential. There are some 80,000 in Palestine. It would be well if we could all rid our minds of prejudice, and if Christians and Moslems should determine that they would give justice and fair play to the Jew, to atone for the centuries of bigoted, superstitious and cruel persecution to which he has been often subjected in eastern Europe and over much of the world. It would be well if the modern Jew on the other hand could realize the futile and fatal policy of overreaching, selfish, special privilege. Has he learned no lesson since the days of the Babylonian captivity twenty-five centuries ago? Has he learned that cunning and selfishness bring reaction, opposition and persecution? Is spiritual Israel or cunning Jacob the supplanter to triumph in Palestine? When will the world, Jew and Gentile alike, learn the lesson of tolerance and of brotherhood?

Church Names as a Liability

By John R. Scotford

WHAT'S in a name? If we know a person favorably, his cognomen will be pleasing to our ears regardless of its intrinsic unattractiveness. But if we do not know a person, his name may create a bias against him. Few of us are anxious to enlarge our acquaintance with the Smith and Jones families. So it is with churches. No matter how colorless it be, the name of a church which we have known and loved will ever be sweet to our ears. But if we know not the institution, we are compelled to judge it by its name. Unfortunately the names of most churches are about as intriguing as the names John Smith or William Johnson. Rarely do they appeal to our imagination, creating a desire on our part to know more about them. If the Pullman company finds it desirable to go to considerable pains in selecting names for the vehicles in which we spend an occasional night, surely it is worth the while of the church to give some study to the names of the temples in which we worship God.

Let us look at the common methods of naming churches. Like the streets, churches are numbered. Every denomination must needs have a "First church" in every city. Apparently this is the most sought after of church names, perhaps because it suggests antiquity and "first families." To the initiated it also suggests a certain conservatism which will not budge. But when we pass on to "Second church" the analogy with "second fiddle" is bound to arise. "Third" and "fourth" churches of the Presbyterian persuasion seem to prosper. The higher numbers are reserved for the smaller denominations, who seek to impress the world with their numerosness by such names as "Sixth United Presbyterian" and "Tenth Reformed." In Chicago the Christian Scientists are climbing up through the teens, which we presume is excellent publicity.

Most churches of the evangelical denominations have geographical names. With the Disciples it is almost wholly so. But with Baptists, Presbyterians, Congregationalists, and Methodists geographical names are in a clear majority. The obvious advantage of such names is that they locate the church in a general way. It might be argued that such names betoken a dedication to community service, if it were not that the same neighborhood designation is commonly given to from two to half a dozen churches of various denominations. Rare indeed is the church which is able to monopolize even a street name. As new subdivisions are absorbed into the life of the cities these neighborhood designations tend to fade. Streets change their names, and churches change their streets with laughable results. "Central" churches move into the suburbs—but forget to change their names.

ALL SORTS OF TEMPLES

Smaller groups of names are the structural and the racial. Numerous are the "Brick" churches, while one boasts itself as "Marble." Cleveland is content to be built about the "Old Stone" church. "Tabernacle" was an acceptable name for almost any sort of a religious structure until Billy Sunday overdid its popularization. Temples—"White," "Metropolitan" and "City"—are to be found all the way from London to Dallas. The advantage of these names is that they identify the church while diminishing somewhat the denominational emphasis. A study of church directories reveals a surprising number of racial names, although most of the churches so named are inconspicuous. "Swedish," "Welsh," and "Scotch" are perhaps the most common. On the other hand, the negroes and the peoples of southern Europe delight to give their churches high sounding and colorful titles.

Another group might be called the meaningful names—titles with some religious significance. In this group we will find all Catholic, and Episcopal, and nearly all Lutheran churches. The evangelical denominations range from zero to thirty per cent in this classification. The ritualistic denominations nearly monopolize the saints. One cannot help wondering how much the people of these churches know of the worthies after whom they are named. The writer is daily amused by hearing the name "St. Aloysius" given the Irish pronunciation of "Al-o-ay-shus." Perhaps that is the nearest Father Malloy can come to it! Then, too, how much force have the doctrinal names, such as "Trinity," "Incarnation," "Ascension," and "Holy Spirit" for men of today? The more evangelical churches have preferred scriptural names such as "Calvary," "Grace," "Bethany," "Olivet," "Immanuel." The highly orthodox name, "Church of the Messiah," has been appropriated almost exclusively by the Unitarians. Denominational history has been capitalized by the Congregationalists in such names as "Pilgrim," "Plymouth," and "Mayflower," by the Presbyterians in "Westminster," and "Covenant," and by the Methodists in "Epworth," and "Asbury." Quite a few "Memorial" churches are to be found, commemorating either the good works of some Methodist bishop, or the good giving of some generous soul. Such churches have not commonly prospered. Unlike the colleges, the churches are not disposed to take their names from their benefactors.

DENOMINATIONAL NAMES MEAN LITTLE

What impression does this catalogue of church names leave with one? With a few conspicuous exceptions, as in the case of the "Church of the Pilgrimage" at Plymouth, and the more recent "Church of the Master" in Cleveland, no great amount of either imagination or intelligence has gone into the selection of church names. The reason is not far to seek. Most churches go by their denominational rather than their given names. A city must be large enough to support several churches of the same faith and order before these churches will go by other than their denominational names. Even then, in the particular community where a church stands, its denominational name will usually be the one in common use. The given names of our evangelical churches are more for the convenience of the secretaries than for the use of the people. As a consequence, the religious associations of the people have not gathered about meaningful symbols such as "Grace," "Immanuel," "Westminster," but about denominational titles such as "Baptist," "Presbyterian," "Methodist." These words have been so woven into our common language as to be almost a sacred heritage to many people.

But what do these denominational names mean to the men of today? If we were to drop down from Mars, what would we make out of them? Four of them—"Episcopal," "Methodist," "Presbyterian," "Congregational"—denote systems of church government. But if we face the facts honestly we will discover that the greatest difference between these churches is not the mode of their government, but the names by which they call their church officials. In a day when Methodists call their pastors, Con-

gregationalists have superintendents, and Episcopal rectors differ widely with their bishops, the differences which these names denote is more imaginary than real. One cause for the popularity of the Baptist church is that the name stands for a rite which the people can see and understand. They have a far more definite hitching post for their loyalties than most denominations. "Disciple" is an endeavor to find an unsectarian name, while "Lutheran" commemoates a great and good man. But where is there anything in any of these names to enlist the loyalties of men and women who were not born under these particular banners? What inspiration for present day problems is there to be found in slogans such as these?

HOW PUBLICITY HELPS

The churches are weary of these labels. New names are being searched for. Certain influences are driving the churches towards a new nomenclature. Publicity is a great force in modern life, and the church cannot afford to neglect its use. But publicity depends for success in no small measure upon the happy use of names. The name of a certain soap is said to be worth one million dollars. But from the publicity point of view the present names of our churches are more often a liability than an asset. The denominational names have become utterly threadbare. Most of them have too many syllables into the bargain. The given names are usually meaningless to the man on the street, and are commonly shared by several churches of various denominations. Lacking a name which can be used as a trademark, resort is made to sketches of distinctive architectural features or even to monograms in the effort to get a distinctive symbol for advertising purposes. Frequently the name of the pastor is printed in larger type than that of the church because it is far more distinctive. One church with an ugly building and a commonplace name but an ingenious publicity man serenely put the pastor's picture at the head of its newspaper advertising. It was poor ministerial ethics—but good publicity. Effective publicity for our churches waits for the adoption of more inspiring names.

NEW DAY, NEW NAMES

The wane of denominationalism calls for a re-naming of our churches. The sectarian names which our fathers loved will be abhorred by our children. Many churches have discovered that although the denominational connection may be of real service to a church, the denominational name is a plain nuisance. The virtue of names such as "Pilgrim," "Westminster," and "Epworth" is that they render the use of a further denominational name unnecessary. Probably few people have been puzzled as to the denominational affiliation of the "Church of the Heavenly Rest." Just now the name "Community" is frequently used to disguise the denominational character of a church. Many churches which are not ready to cut their denominational ropes are looking for something to paste over the label. The way out is a good church name.

The increasing custom of consolidating local congregations has created a demand for new names. In the past resort has been made to the hyphen, giving us such mons-

trosities as "Epworth-Euclid," "Immanuel-Walnut Avenue," "Kinsman-Union," "Parkwood-Asbury." The better way is to take a new name with some virtue in it. When the Second and Euclid Avenue Presbyterian churches of Cleveland united they discarded two colorless names for the new title "Church of the Covenant," which combined rich historical associations with some present day meaning. The new name had much to do with the success of the consolidation.

The Hebrew prophets gave their children names with religious significance; are not our churches entitled to better names than those of the streets upon which they happen to be built? Why should we not reflect our modern gospel in the names of our churches? Instead of commem-

orating past divisions, why not proclaim our present hopes and aspirations? Why not let our buildings stand as silent testimonies to our hopes for a better day? Why not reflect in our church names the interests which are truly upon our hearts? Three things the churches of today are deeply interested in: the religious training of our youth, the increase of good-will between both men and nations, and the evangelization of the world. Here is where we should find the inspiration for our church names. The task of hammering out new names will require both ingenuity and daring. But when our churches have names which mean something to the people, will not the people be more willing to participate in the work and worship of the church?

The Inner Life and Social Reform

WORDS set in sentences and phrases get their meaning quite as much from their context and from the setting in which they were spoken as from the dictionary. Jesus cannot be understood in a simple philological sense. He often used words in a way that defies the simplicities of the dictionary. In the measure that he defies the homiletics of syntax and the lexicon, he enriches with the poetry of imagination and makes his words symbols of ideas rather than mere shells that encase them.

Was Jesus aloof from current issues? Did he, like a philosopher of pure reason or a cosmical metaphysician, ignore the times and their problems, or are his sayings reactions to them? He seldom talked in abstractions. He spoke to situations and used the methods of a religious and ethical clinician. What were those situations? Does the context of the fragmentary reports given in the gospels always reveal them?

There is no reasoned out, logical system of ideas in his recorded words. There is no learned and logical refutation of current doctrines. There is no direct, concrete attack upon the social wrongs of his day. He wrote nothing, nor is there any intimation that he charged any disciple to make a record. Apparently he spoke to concrete problems, but put into their solution fundamental principles. Instead of a system of theology or of religious philosophy and ethics, he sought to give to those about him simple, fundamental principles to live by. His ideology was the greatest the world has received, but his method of giving it was as simple as the teaching of children.

* * *

The Background of Religious Orthodoxy

In a recent book on "The Realism of Jesus,"* Professor J. Alexander Findlay of Didsbury College, Manchester, England, makes a fresh and interesting exposition of the sermon on the mount. The distinctive contribution of his treatment is the setting of Jesus' sayings against the background of the codes and methods of the Pharisees. He makes the Master a protestant and reformer. By the letter of the law and the word "duty" the Pharisees set religious living into a hard and fast code. Casuistry was the expert's occupation. Memory counted for more than imagination and the word of the law for more than principle. He who kept the law required some leisure from toil, for its routine took time. Thus the laborer and the man of lowly station had but very small opportunity and

the real Pharisee looked down upon them.

Over against this hard and fast externalism Jesus put the inner life. The letter kills; the spirit makes alive. Those who harbor evil in their thought or allow themselves to meditate upon evil things are guilty, and only those without sin are worthy to execute the law upon one who breaks it. The kingdom of God comes not with observation; it is within the heart.

Indignation may arise against wrong, but there must be no hate of the evil-doer. Hard blows may be required, but there must be no contempt of person. We must forgive men to merit the forgiveness of God, for an unforgiving heart is unforgivable. If one in authority arbitrarily compels you to go a mile, go two to show that you feel only good will. If he slaps you in contempt, turn the other cheek and allow yourself no vengeance. Keep your heart pure at any price, for from the heart come the springs of life and salvation.

Thus all literalism, legalism and externalism are ruled out. Precepts, rules and ordinances find value only as they become the expression and guide of the inner life and motive. In this inner life all men become brothers; it is a brotherhood of the spirit and reshapes all external relationships into a simple democracy of souls where those are greatest who serve most. Such teaching threatened pharisaical legalism as the life in the acorn threatens the shell that confines it. Against their self-righteousness and hard-headedness Jesus struck stinging blows and in hate of his heresies they demanded his death.

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The Background of Political Emancipation

In a very striking essay entitled "Toward an Understanding of Jesus,"* Professor Vladimir Simkhovich of Columbia University puts the political situation in Judea at the background of Jesus' teaching. Like an Isaiah he is concerned with the life and culture of the Jews. On the one extreme are the zealots who would strike violently for freedom and on the other the Herodians who would surrender to Greek culture. Between come those who would surrender civil power to Rome if only autonomy in religious practice is granted. The first meant extermination; the second meant absorption; the last meant a constant conflict of jurisdiction and a final division into the other extremes, because religious practice was severely institutional and without distinction between the civil and the spiritual.

*240 pages. \$2.00. Doran.

*165 pages. 75 cents. Macmillans.

Jesus did not ignore this political turmoil. John the Baptist gave hope to those who saw no way out except through a quick coming of the Messiah. Others had offered themselves as the deliverer promised by the prophets; they sought deliverance through political rebellion. Jesus saw no hope there. In the third temptation he decisively turned from that suggestion. His adoption of a spiritual deliverance marks him as one apart from all zealots and narrow political patriots. It also makes a comprehension of his character and mission difficult to his time. Filled, as they were, with nationalistic ideas of themselves as God's one and only chosen people and with visions of an external, even a miraculous deliverance, they are unable to understand him.

The great heresy of Jesus, in his time, was his teaching of non-resistance. To the orthodox Jew, external, national deliverance alone was thinkable; anything else was treason. The use of force for that purpose became sanctified and the Maccabean period was the golden age of Jewish glory. The zealots dared death with a reckless abandon. Such an one as Barabbas was called a robber and an assassin by those loyal to Rome, but a hero and patriot by the zealots and by all who hoped for national independence. So both Pharisee leader and the crowd chose freedom for Barabbas and death for Jesus. They could no more understand him than a loyal Belgian could have understood a fellow countryman who argued passive resistance to the Prussian.

To Jesus inner freedom alone was possible, with Roman military power towering over the little nation. But that freedom soon became, in his thinking, an emancipation from pharisaism and all legal and external codes as well as from a political conception of deliverance. The true emancipation was from law and ritual and the letter of duty; the true salvation was from evil thoughts and material aspirations. Not the law and duty but love and duty was his formula, and that inner motive of love was to be personal love of him and one's fellow man, with God as Father of all. Thus every man could be emancipated and true religious faith saved. Let the government be what it may and the law hard and enslaving, yet in the heart of man there could be the recompense of fellowship with the eternal Father and with all other emancipated spirits. And from this brotherhood of the pure in heart, emancipation for all men and for the world at last must come.

* * *

The Inner Life and Social Reform

The pressing problems of social readjustment in our time find fundamental solution in Jesus' principles of the inner life. We need not accept the thesis of either of these authors regarding the background that furnished direction to his teaching, to accept the claim that the one most fundamental thing in it was the principle that salvation lies in the heart of man. If Christians could be brought to make themselves a fellowship of souls, each considering the things of the others as their own and counting him greatest who served most unselfishly, social adjustments would always keep pace with changing conditions. The crying infidelity of our day is not failure to accept the creeds and 'ologies, but failure to accept the ethical principles of the gospel as practicable.

Suppose Christians should put justice and brotherhood above profits in business and industry, and suppose service to the weaker and more needy in race and international relationships should take the place of racial antipathies; then the external aspects of our organized life would be always plastic to the guiding inner motives in the hearts of men. Suppose brotherhood and the deference of love could be made to take the place of narrow denominational loyalties; how quickly Christian cooperation would supplant the unlovely competition and institutionalism of the church! The machinery of the social order would take on the abounding vitality of growing things and become plastic to the larger life of a developing Christian civilization. Property rights would become subordinate to human weal, institutions would become the instrumentalities of a never ending reconstruction toward the

more perfect way of living together, and all cults and societies and governments would become means to the high end of universal justice and brotherhood.

If Jesus in disguise were to come again, we would not crucify him—our age is too Christian to do that, but we would not accept him as leader in our organized life. He could not be president or senator or bishop or church secretary. In our hyper-nationalism, our class-conscious selfishness, our racial feelings of superiority and our sectarian loyalties we still have much of the thing against which he protested. We would not crucify him, but we would not fellowship him. The taint of heresy and irregularity would be upon him and he would weep over many who call upon his name; but there would be a multitude whom no man could number who would honor him for his works' sake.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

The Song of the Soul*

"**T**HE Magnificat," we call it; in reality it is the hymn which springs from Mary's pure, religious heart, like the song of the lark, who sings at heaven's gate. We can do nothing better than to study this song for a little while. Turn to Luke 1:46 and read it carefully. It reveals Mary as deeply religious. She is the typical mother. She causes us to think of our own mothers, as they taught us to pray, as they taught our little feet the paths that led to the church, and, as by beautiful, consistent example, they led us, at last, into the communion of Christ.

"My soul doth magnify the Lord." A candle does not help us to see the sun, but going out into the open does. Mary was a pure-heart who could see God. She was meditative; she took in the truth and brooded over it, pondered over it. She had room for prayer, scripture reading, holy thinking. Her fine mind was not distracted by social aspirations and worldly amusements. While, in a sense, no soul can magnify God, on the other hand most souls minimize him. Mary's soul was like a green-house—all open to the sky; the sun-light pouring in, warm and life-giving; all the tender plants of the inner life growing with marvelous rapidity. Every grace and virtue came to flower in her warm heart. There are women today so worldly that hardly a single ray of heaven-sent light can penetrate into their narrow and selfish souls. It is winter in their dull and insensate hearts. They are religiously cold and unresponsive. God is not allowed to shine upon them. The whole secret of Mary's beautiful, fruitful life is found in this opening word: "My soul doth magnify the Lord." Her first thought is about him.

"My spirit hath rejoiced in God my savior." Hebrew poetry loved parallelism, the same idea was repeated in slightly different words. This second line catches up and enforces the meaning of the first. Her spirit found its keenest happiness in God. What the theater meant to Sarah Bernhardt, what pictures meant to Rosa Bonheur, what power meant to Queen Elizabeth, what words meant to George Eliot, that religion meant to Mary. Happiness? She found it in God. She was a saint, a pure, holy, meditative saint. Being a saint did not keep her from being the mother of seven children and from being actively interested in the social reforms of her day.

"He hath looked upon the low estate of his handmaid." A Hebrew woman of that time found her highest expression in motherhood. God had made it possible for her to bring into the world a new and potent life, and for this future generations would bless her. We are all glad to see the liberation of women in these days; we want them to have every right accorded

*July 8, "Mary the Mother of Jesus." Luke 2:41-52.

to men; we want to grant them perfect freedom; we like to see them strong of body and mind, but we also want to see them strong of soul. The crown of woman is religious motherhood, and a mother is never so lovely as when she is teaching a child to pray. In that moment she expresses herself at her highest.

"He hath scattered the proud." Her womanly thinking is accurate, intuitive, searching. She sees things as they must be. Women are idealists. They are always telling you how things ought to be; they are never content with things as they are. Mary has a social outlook. She knows that it is not right for proud kings to grind down poor little nations. She knows that it is wrong for cruel and harsh masters to brow-beat their servants. She sees the vast inequalities in the world and she knows that God will cast down the proud and elevate them of low degree. Mary is not frail, she is possessed of an unearthly strength. No little housekeeper is Mary, but a social reformer.

"The hungry he hath filled, the rich he hath sent empty away." Long after this her son will say: "Happy are they that hunger and thirst after righteousness, for they shall be filled." Who knows but what this beautiful teaching was gathered

from the lips of his mother? We have undoubtedly underestimated the influence of Mary. Think of those long evenings in the Nazareth cottage and of her holy impressions upon that plastic boy. Brood over those long days in the carpenter shop and the conversations that took place between mother and son. "Are the rich happy and satisfied?" "What does satisfy men?" "Goodness, mercy, truth—these give satisfaction." "The rich man may die in a night; then what becomes of his property?" "Who possesses God has eternal riches."

"He has given help to Israel—that he might remember mercy." Trained in the teachings of Isaiah, this Hebrew woman holds the idea of the "suffering servant." Patriotism and religion are intertwined in her heart. But Israel is only to be blessed in order that a blessing to all men may result. Israel is God's servant, to do God's will in the earth. Only strong and true men and women can afford this help to the world.

Utterly unselfish, warmly religious, passionately social, is this song of the soul. Mary, mother of Jesus, example for all time to the women of the world, gives us, in this marvelous hymn, the index to her heart, the secret of her power.

13

JOHN R. EWERS.

British Table Talk

London, June 5, 1923.

AT the present moment, on the eve of the "Derby," the one subject of interest is the health of a certain quadruped whose name, for purposes which they know best, certain of the sporting fraternity have kept before the public. There is undoubtedly in this country an increase in the habit of gambling. But it is a pitiful instance of human credulity that men and women are ready to scan eagerly the news which is permitted to leak out. The vague utterances of those who are supposed to have inside information are cherished as if they were the words of the wise, more precious than gold. It would be an exception if the favorite were to win. He seldom does; and yet the dupes are never robbed of their credulity. A conservative club in Otley, Yorkshire, has organized a huge sweep-stake in which the first prize is 31,000 pounds. What chance is there of the average boy escaping from such vile snares? It is certainly the business of the church to do more than promote legislation against gambling. It was William James, was it not, who told us we must find a moral equivalent for gambling. It should not be hard to discover such an equivalent in the Christian faith. Perhaps that is what Pascal aimed at when he propounded his wager. Life is the scene of a momentous choice. Men must take sides. "Between us and heaven or hell there is only life, which is the greatest thing in the world." This earth, therefore, is for man by its very nature a scene of hazards and adventures. The gambling habit is the perversion of the instinct for adventure, which is one of the noblest in our nature. That instinct must be claimed for the great adventure:

"Upon a life I did not live,
Upon a death I did not die,
Another's life, another's death,
I stake my whole eternity."

* * *

The Friends, Dr. Rufus Jones, and The Christian Century

The Society of Friends in Great Britain have just completed their 255th yearly meeting. This is likely to be the last held in their historic headquarters at Devonshire house in Bishopsgate, as these premises, not economical for a modern community, are in the market. The yearly meeting has been noteworthy for progressive policies in such matters as religious education, opposition to the liquor and opium traffic, a reiteration of the

society's complete opposition to capital punishment as ruling out any possibility of redemptive forces being brought to bear, and also on the international situation. This week-end they issued a very outspoken appeal addressed "To Peoples and Rulers."

One who was present throughout the meeting tells me that Dr. Rufus M. Jones, of Haverford College, Pennsylvania, by his quiet but forceful participation in various discussions, was a very potent influence. Speaking on the subject of literature, he pressed upon English Quakers the desirability of the development of a periodical apart from their own organ, "The Friend," which would have a real guiding and leading influence on the world. As an example of the sort of paper he envisaged, he quoted *The Christian Century*, and described it as one of the best pieces of literature in any part of the world. "I look upon it as the leading paper for the Christian community, and it is most successful in carrying with it all the other denominations as well as its own."

* * *

The Late Dr. Alexander Smellie

Dr. Alexander Smellie was radiantly happy, we are told, when he left London after a few short spells of journalism, to take the pastoral oversight of a small community in the original secession church at Carlisle in Lanarkshire. He was a man of rare literary gifts, without any ambition except to serve his Lord. His notes upon the international Bible readings, his book on *The Men of the Covenant*, and all his occasional writings had a subtle charm in them, that something which makes mere writing into literature. For a short time he was editor of the *Sunday School Chronicle*, but he longed to return to a pastorate, and in 1900 he had his heart's desire, and in that church he ministered to the end.

"Dr. Smellie had the strongest possible objection to traveling on Sunday," a friend of his writes, "and it was in this connection that I saw him as nearly angry as one would imagine it possible for him to be. He lived in an outlying South London suburb, and he was invited to preach one Sunday at another suburb; and he accepted the word of the officer of the church that it was within easy distance of his home! When Dr. Smellie discovered that he had been misled, he said quietly, 'But I have promised to preach there, and I will keep my word.' And he walked that Sabbath day over thirty-five miles! But he told

me afterwards that there was a proverb that advised: 'Once bit, twice shy,' and that church failed to obtain his consent again to preach for them."

And So Forth

Dr. J. D. Jones has been celebrating the close of twenty-five years of service in Bournemouth. It is a remarkable ministry. Dr. Jones might have made his church in the popular watering place a fine preaching-station; it has always been that; but he has chosen to make it more than that, a center of gracious and helpful ministry to Hampshire. To this county, first of all, and then to the whole country. He has proved that there is that scattereth and yet increaseth the more. At the celebration, Bournemouth dignitaries were present, and Mr. Lloyd George came to show his admiration for this Free Church "bishop".... Among the deaths of the week is that of Lord Chaplin, an old-fashioned English squire, much beloved by his friends, and by others regarded with the good will that is always felt here for a "sportsman." Nobody minded very much even when he who had run through several fortunes praised "thrift" as a virtue for the poor; we only smiled because we knew that face to face with any actual poor man the squire would be kindness and generosity itself.... An important evangelical conference is meeting at this moment in London. Its subject is Christian unity and the gospel, and the speakers include all shades of evangelicals. Mr. Basil Mathews and other experts in the provision of religious teaching for adolescents are at present in Austria at a world-conference of such workers.

EDWARD SHILLITO.

A COMMUNICATION

Freedom for Scholars and Editors

TWO editorials appear side by side in the Nation for June 13 which to every lover of freedom and good thought in this republic have a sad and solemn portent. One is entitled "How Universities Die" and relates to the recent Clark University tragedy. The other considers the passing of the New York Globe into the hands of Frank A. Munsey. The latter subject is treated still more fully in the New Republic under the caption "Mr. Munsey Buys."

Clark University began in Worcester under the presidency of the eminent psychologist, G. Stanley Hall, as a unique experiment in postgraduate work, distinguished specialists being called to its various chairs. They were a company of scholars united for research and for teaching scholars. There was complete freedom and comradeship. Professor Arthur Gordon Webster, writing a humorous letter to the Boston Herald last Autumn on the things for which he was thankful, said, "I thank God for G. Stanley Hall," and he gave as his chief reason, that he and his colleagues felt complete freedom and sympathy under President Hall's administration. Dr. Webster's friends have said that his melancholy suicide was due among other things to his suffocation and chafing under the new regime. One of his

Contributors to This Issue

HARRY F. WARD, professor of Christian Ethics in Columbia University; author "The New Social Order," and other books.

SHERWOOD EDDY, missionary statesman; author "Facing the Crisis," etc.

JOHN R. SCOTFORD, Congregational minister of Cleveland.

colleagues said that when Professor Webster asked for a year's leave of absence, President Atwood told him he could have two years if at the end of that time he would not return. The president's purpose was to cut down the department of physics of which Professor Webster was the head and thus to give more opportunity for his own favorite subject, geography. Such a word to one of the greatest physicists in America is too brutal to believe and we trust the report is exaggerated. But it is in line with the statements of five of the leading Clark professors of the reasons for their resignations. President Atwood's comment on their statements was simply "Bosh."

But now comes a unanimous statement from the Clark graduating class of this year declaring the Atwood regime hopeless unless the president's policy is altered. The Scott Nearing episode began the disaffection, when during an address by Mr. Nearing to the students given upon their invitation, the president suddenly appeared, listened to a few sentences which he disapproved, and abruptly announced that the meeting was adjourned and turned out the lights.

Upton Sinclair's recent book, "The Goose Step," stressing the commercialism and tyranny in our universities and including a chapter on Clark University, is doubtless somewhat exaggerated. But if one-half of it is true, it is time for serious inquiry as to where the control of our colleges and universities is drifting. What security of tenure and what rights have our professors? In how many institutions do the faculty have a voice in the choice of their president or their colleagues?

Says the Nation: "The Clark University of president G. Stanley Hall is dead. In its place is a geographical institute for high school teachers." The secret of President Hall's great achievement in the creation of Clark University was in his selection of superior men and in the giving them confidence and freedom. This was largely the secret of President Eliot's great success at Harvard. The Nation comments on the recent resignation of the president of the trustees of Goucher college because the president of the college would not dismiss an instructor of biblical literature who taught evolutionary theories in his department, though, strangely, he did not object to them in other classes. The Nation comments that "Virtue is not its own reward in the academic world. Such men often have power to affect the income of a college in a very impressive fashion. The University of Illinois is breeding disaffection, according to the daughter of its first president who has recently written her father's life upon the request of President James. She finds the principles on which the university was founded 'are flagrantly and continually violated by certain administrative officers who have come into power.'" The Nation says she protests against "a system of spies underhandedly organized by the dean of men and used by the president to watch both students and faculty members."

At the moment of writing, the difficulties regarding administrative policy between the distinguished and progressive president of Amherst college and the trustees are agitating the student body, who hold their president in great esteem.

MR. MUNSEY BUYS THE GLOBE

The tendency of great journals to absorb others and reduce competition is threatening American thought. It is a public calamity that a huge city like Chicago has only two morning papers instead of six or eight, as formerly. Anent the purchase of the New York Globe by Mr. Munsey, who has already bought the New York Herald and who owns the Evening Sun and the Evening Telegram, the New Republic says: "Not only is the fact of the sale itself a catastrophe to liberal journalism, but the situation which it so strikingly illustrates is such as might readily cause any young man who contemplates newspaper work as a career to turn back on the threshold." Another weekly comments editorially: "The sale of the New York Globe to Frank A. Munsey is nothing less than a journalistic tragedy. As he has destroyed so many others, this merchant of newspapers ruthlessly ended the existence of what was not only the oldest daily in New York, but also the most liberal, the most interesting and the newsiest of its evening papers. With crass brutality he

turned the workers of the Globe into the street with two weeks' pay and then explained to the public with complete frankness the commercial character of the act." A man of millions, a Wall street financier, his whim or ambition can decide the sources of information and interpretation which largely control the thinking of hundreds of thousands of readers and can decide the tenure of office of a highly skilled staff of scores of writers and editors.

Very likely the purchase was for the purpose of securing an Associated Press franchise. A franchise in New York is valued at from \$400,000 to \$1,000,000. The extreme cost of collecting world news makes privately owned news-service unable to enter adequately into competition with the Associated Press.

An illustration of the power of an independent journalist with conscience and vision was shown when Edward H. Clement was called as a young man to edit the Boston Transcript in 1875. At that time it was full of harmless personal gossip and counted for nothing as an organ of opinion. Mr. Clement made it an organ of opinion, independent and liberal in politics and representing the best thought of a refined element in the Boston which has now largely emigrated to the city's suburbs. But, in 1884, one of the principal owners of the paper returned from Europe and found that the Transcript had "gone mugwump." He sent the following letter to the editor: "I congratulate you and the rest of the so-called Independents upon the honor and honesty of your party. It used to be said that there was 'honor among thieves,' but it seems there is not honor enough in your party to cast an honest ballot for their own candidates. I think the Transcript will rue the day when it went into such company." A situation of armed truce resulted and finally Mr. Clement sent a letter to his financial superior saying: "I have never knowingly treated you discourteously, unless it may be disconcerting for me to firmly assert my responsibility as editor and my purpose, as long as I may be editor, to have the paper edited in this office, and nowhere else." Mr. Clement was indispensable and continued as editor for some years, though always more or less under the harrow. At length his efforts to broaden the paper were futile and he was displaced and given a daily column for literary comment rather than for political discussion.

As one glances through the great dailies from coast to coast and sees the disproportional headlines, the trashy news and often trivial comment, and as one notes how few editors dare think independently of their backers and their advertisers, the more one realizes the impossibility of successful democracy unless a higher and more courageous tone is attainable by the daily press. The editor of the Nation, I am told, could not get even a paid advertisement of his article, "Henry Ford, Why He Should Not Be President," into the Detroit papers.

A dazed, demoralized world is crying out for leadership and vision and courage in its leaders. If it lets its professors and editors feel that they are mere hired men and have no security of tenure, no appreciation of freedom, that there is no recognition of the professional spirit, that the university and the journal are like the factory and the market, then our whole higher life is poisoned and cheapened and there is little hope for the attainment of American ideals.

Brookline, Mass.

LUCIA AMES MEAD.

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[This advertisement is being inserted throughout the liberal press. Results to be announced from week to week in The Christian Century.]

Cut out and mail to Straw Vote Editor.

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REPUBLIC
421 West 21st Street
New York City

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(yes or no) (yes or no)
2. Are you more sympathetic toward the League than in 1920, or less?
(more or less)
3. Do you favor the idea of a third party in the field for 1924? If so, whom would you select to head the ticket?
(name of candidate)
4. Of the presidential possibilities now being discussed, which one would you be most likely to vote for if he were nominated by any of the existing parties?
(name of candidate)
5. Do you favor public ownership of (a) mines?, (b) railroads?
(yes or no) (yes or no)

NOTE: To insure accuracy and prevent any possibility of duplication, ballots must be signed (with address) and mailed to The Straw Ballot Editor, The New Republic, 421 West 21st Street, New York City—a letter of explanation or comment would be welcome. Also names of other liberals to whom ballots may be sent.

This Ballot is secret—your opinions are confidential and will not be quoted.

.....
(your signature)

.....
(address in full)

C. C. 6-28-23

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few one-cent stamps with your postmaster or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

Experience proves that with postal conditions as they are, it is highly unsatisfactory to handle two changes or a "change and change back" in one order. Our subscribers on vacation will therefore please take note that in their own interests we will wait for specific instructions at the time the subscriber wishes a second change or a "change back" to be made.

Three good rules to remember:

1. One change at a time.
2. Give present as well as new address.
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THE CHRISTIAN CENTURY PRESS

International Missionary Council Will Meet in Oxford

The international missionary council is a kind of ad interim organization which carries out the policies of the ecumenical conference which was held at Edinburgh. This overhead organization carries on no missionary work of its own, but is the clearing house where comity questions are brought, and where the larger strategy of Christian missions is discussed. A meeting of this council will be held at Oxford, England, July 9-17. At this meeting many questions of large importance will be considered by the missionary leaders of the different nations.

Minister Loses Position Through Ku Klux Klan

Rev. F. E. Davison has been pastor of Englewood Christian church of Indianapolis for four years. In that time the church has made remarkable growth, and until four months ago there was no dissension in the church, according to a resolution recently passed by the Disciples ministerial association of Indianapolis. Then the ku klux klan issue was injected by certain klan members adver-

tising the church as a place for a klan meeting in the absence of the minister. This led to differences between the pastor and leading members of the congregation who were in sympathy with the klan. Mr. Davison has been asked to resign by a majority vote of the members of his official board. The Indiana-

apolis Christian minister's association adopted a resolution by unanimous vote expressing their appreciation of the work of Mr. Davison, asserting their confidence in his ability, and expressing the conviction that no minister in the city is held in higher esteem. Resolutions condemning another minister who spoke

Religious Forces Will Fight Steel Report

THE social service bodies of the Jews, Catholics and Protestants have joined forces in a fight to the finish against the report of the committee of the American Iron and Steel institute. This report defends the twelve-hour day in a document which is signed by Judge Elbert H. Gary as chairman. The religious leaders declare that the steel report "shatters public confidence" and advances an "unworthy and untenable argument." The constituency of the commission on the church and social service of the Federal Council of Churches, the social action department of the Federal Council of Churches, and the social justice commission of the central conference of American rabbis is about fifty million people. This great constituency will be reached as far as possible with the joint protest of these organizations, which reads as follows:

"The report of the committee on proposed total elimination of the twelve-hour day appointed by the American Iron and Steel institute shatters the public confidence that was inspired by the committee a year ago at the request of the President of the United States. It is a definite rejection of the proposal for the abolition of the long day. The public demand in response to which the committee was appointed is set aside as a 'sentiment' which was 'not created or endorsed by the workmen themselves.' The testimony of competent investigators, including eminent societies, is ignored, and the conclusion is put forth without supporting data that the twelve-hour day 'has not of itself been an injury to the employees physically, mentally or morally.' This statement is made in face of the fact that the committee of stockholders of the United States Steel corporation, appointed in 1912 to investigate this matter, expressed the opinion 'that a twelve-hour day of labor, followed continuously by any group of men for any considerable number of years, means a decreasing of the efficiency and lessening of the vigor and virility of such men.'

"Objection to the long day because of its effect on the family life of the twelve-hour workers is disposed of in the report with the complacent comment that it is questionable whether men who work shorter hours actually spend their leisure time at home. This is an unworthy argument which will be bitterly resented by the millions of home-loving workingmen in America."

"The Steel institute's committee contends that the workmen themselves prefer the long hours. Undoubtedly there are those who will voluntarily work long hours to their own hurt, but the committee's contention is chiefly significant as showing that workmen whose only choice is between abnormally long hours of labor and earnings that are insufficient to maintain a family on a level of health and decency, naturally adopt the more arduous alternative.

"The plea that a shortage of labor makes impracticable the change from two to three shifts of workmen affords but a meager defense. The shortage of labor was not the reason for the failure to abolish the long day two years ago when the public waited expectantly for such a salutary step on the part of the United States Steel corporation. At that time there was appalling unemployment which could have been in large measure relieved in steel manufacturing districts by introducing the three-shift system in the steel industry. The task may be more difficult now than it would have been then, but a past delinquency affords no release from a present moral obligation.

"The Steel institute's committee finds that the entire cost of a change to the eight-hour day would have to be paid by the consumers of steel, disregarding the possibility of some proportionate contribution out of the earnings of the industry. Thus the safeguarding of profits becomes a consideration superior to that of the wages and hours of the workers, and the willingness of the public to pay higher prices is made a condition of the accomplishment of a fundamental reform.

"The Steel institute's committee finds that there are 'questions of high importance' involved in this whole matter which they assert have no moral or social features. 'They are economic,' say the steel manufacturers; 'they affect the pecuniary interest of the great public, which includes but is not confined to employers and employees.' This divorce between the 'moral' or 'social' elements of a problem and its economic aspects runs counter to the teaching of religion. It exalts a misconceived 'law of supply and demand' to a position of equal authority with the law of justice. It excuses inhumanities in the name of economic necessity. Furthermore, it overlooks an important series of demonstra-

(Continued on Next Page)

in Mr. Davison's church on the klan without Mr. Davison's permission were unanimously adopted. The Indianapolis ministers are on record as asserting that klan politics should not be allowed to influence local churches in their policies.

Students Will Not Affirm the Virgin Birth

New York presbytery has a great deal of excitement these days. Not only does the case of Dr. Fosdick give opportunity for conversation, but there is also the recent case of two students on trial for ordination who refused to affirm a belief in the virgin birth. They stated that the story was omitted from two gospels, and in the other two the story was not consistent. They did not take the attitude of denying the miracle, but refused to affirm it. Dr. Charles D. Fagnani of Union seminary complained of "bullring tactics" on the part of the examiners, whereupon the two young men were licensed with only two adverse votes. Dr. Albert D. Gantz, pastor of First Presbyterian church of Williamsport, is circulating a protest, but is not getting many signatures.

Presbyterian Missionaries Assembled for Instruction

The Presbyterian church is sending out to the field 107 new missionaries. In addition to these are some special term missionaries. They assembled at New York on June 6 and listened to lectures by great Christian leaders. Among the themes which were presented to the young people were "The World Under Reconstruction," "The Approach," "The Organization Behind the Approach," "The Individual Equipment for the Approach," "The Missionary's Relationships" and "Outstanding Problems." On June 13 a consecration service was held, at which Dr. George Alexander delivered the words of farewell. The fields that will be reached by this year's

PROTEST STEEL REPORT

(Continued from previous page)

tions within the steel industry and elsewhere of the practicability and superior advantages of the three-shift system. These demonstrations confirm in practice what no honest mind can question in principle—that bad morals can never be economics.

"The one redeeming feature of the committee's report is the intimation that it is not final. The public has waited long for the fulfillment of a virtual promise from the industry that the twelve-hour day would be abandoned. The public expects the initiative to be taken by the United States Steel corporation. It is a task that presents admitted difficulties, but none that a powerful corporation which has accumulated an enormous surplus should find insurmountable. The forces of organized religion in America are now warranted in declaring that this morally indefensible regime of the twelve-hour day must come to an end. A further report is due from the Iron and Steel institute—a report of a very different tenor."

class of new missionaries includes Africa, China, India, Korea, Japan, Mexico, Persia, the Philippines, Siam, Brazil, Chile and Columbia.

Ohio Disciples Hold Harmonious Convention

Ohio Disciples recently held their state convention at Dayton. The reports indicate no large membership gains, but the tone of the convention was constructive and forward-looking. There are many tokens that the post-war alarms which have made Disciples conventions unpleasant for several years are abating. The same old bogeys have been displayed often enough for the people to get a square look at them. The convention listened to a great address by Dr. S. Parkes Cadman of New York. Returned missionaries had prominent places on the program. The next convention goes to Ashland, O.

Out-Door Services Held in Kansas City

Linwood Boulevard Disciples church of Kansas City is located in one of the especially residential sections of the city, but it never allows its program to be slowed up by the exodus of large numbers of people in the summer. Out-door Sunday evening services have been inaugurated and on a recent Sunday evening the Sweeney school wireless station sent out the service by radio over a new sending outfit of larger power than formerly used. Dr. Burris A. Jenkins, the pastor, recently paid his compliments to

Dr. Fosdick. He deplored the action of general assembly in allowing itself to be influenced against the New York divine by the eloquent commoner of Nebraska.

Negro Ministers Will Meet at Hampton Institute

A ministerial Institute is being held at Hampton Institute June 25-29. How far the movement for an educated ministry among the negroes has gone may be seen from a list of the topics that are being considered at this institute. These include the following: "The Bible and Its Use," "The Prophet Amos," "The Social Situation Confronting the Negro Church," and "The Country Church and the Community." Arrangements have been made for the visiting ministers to have individual conferences with the lecturers where there may be need.

Large Gift Devoted to International Justice and Good-Will

Mr. J. H. Causey, a well-to-do layman of Denver, has recently donated to Denver University property estimated to be worth one and a half million dollars. The income for the first five years will be used to retire a mortgage against the property. Then the proceeds will endow a department of social justice and international goodwill. It is said that traveling fellowships will be established for specially promising students. Extension activities will also be carried on through

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Advertising Men Will Promote Church Attendance

The ministers and the advertising men in their joint meeting at Atlantic City

recently planned a national movement in behalf of church attendance. An office has been opened in New York with a sign in the door, "National Church Attendance Movement." One of the big items in the program will be the purchase of display space in every community newspaper. In some instances,

when the churches have no publicity funds, they will induce the merchants to donate the space, giving them credit for the donation in the advertisement. Circulars of information will be issued to all members. Nothing in the publicity will be either sectarian or local, for the idea is to win America back to the hearing

Religious Thinkers Meet in London

THOUGHTFUL people cannot rest for long in mere denials. The negative movement, which a generation or two ago thought it was going to sweep away religious belief in England, has spent itself. The active anti-Christian propaganda in parks and open spaces that flourished for a time is now a very feeble plant. Soon or late the most aggressive skeptic hungers for something positive. When rubbish has been cleared away building should begin.

It is significant that an organized and sustained effort to find a common meeting ground between rationalists and religious believers should have come from the side of the former. Ethicists and rationalists have been the prime movers in bringing about the two days' public conferences of modern religious thinkers, of which three have now been held, at intervals of about eighteen months.

At the third conference, held in Caxton hall, London, June 1-2, the Rev. W. Copeland Bowie remarked that there is now less dogmatism alike on the side of belief and unbelief, a larger knowledge and a wider sympathy having helped to bring about this happier state of things. Those taking part in the conference, he added, are men and women who pursue truth with minds unshackled by the authority of priests, creeds, books or rituals, in the firm conviction that by the most honest and fearless search for truth is it most likely to be attained.

Professor L. T. Hobhouse, D. Litt., who presided at the opening session, said that the spirit in which we met was one, not of dogmatic affirmation or dogmatic denial, but rather of consultation and inquiry. The negative or destructive work of rationalism, in his view, has been completed. The simple categories, space and time, matter and motion, by which thirty or forty years ago all things were to be explained, have themselves turned out to be liable to negative and penetrating criticism. The old materialism, which conceived that all essential reality was to be found in that which can be weighed and measured, is dead. The increasing tendency of science is to take experience as a living and concrete whole, and to regard things of the mind as at least as important as things of matter. Similarly, religion, if it is to make progress in its endeavor to grasp the meaning of life, can only do that by taking experience as a whole, fully and impartially. Science now recognizes that there is a spiritual order, and that that order is a subject for rational, scientific investigation. Looking at the development of religion in a scientific way, we

must regard the many religions of the world as being of the nature of hypotheses, yet all of them working towards some real truth, but as to what the whole truth is—"no man hath seen God at any time." To a considerable extent the present generation is living upon beliefs inherited from the past, which are not the real convictions of those who profess them. Nearly all the speakers at the conference agreed that the urgent need of the day is definite religious belief for individual and social guidance as well as for personal reassurance and consolation.

Dealing with the place of sacred books in religious development, Professor Cannan, who holds the chair of Semitic languages and literature in Manchester university, pronounced the distinction between sacred and secular literature to be artificial and unnecessary. As a matter of fact, he said, some of the Old Testament writings are more secular than sacred, and certain of them might even be described as profane. He disapproves of the indiscriminate distribution in translation—not in the original—of the entire Bible, and he regards the clinging to their sacred books by Jews, Christians and Mohammedans as a hindrance to Christian unity. He believes a new faith is in process of emerging which is destined to unite the peoples of all nations. It will not involve the abandonment of a broad-minded Christianity, but it will involve the rejection of the idea that Christianity is destined to encompass the whole earth. While theologies based upon ancient scriptures are dead, religion has never given greater promise of bursting into new and more abundant life.

Mr. Bernard Shaw opened discussion with the dictum, "No book is sacred to the reader who understands it." He was not belittling religious writings, but urging that they should be intelligently understood. Dealing with the fundamental question, he said we must proceed on the hypothesis that there is some Power working for certain things. "You may call it anything you like, but if you attempt to govern the earth or bind together a people and that factor is left out, then your system will not work." If, said Mr. Shaw, we could get people to understand the limitations of their sacred books, to scrap what is false in them, to recognize what is material truth and what is that higher truth we call poetry, then we might get somewhere near to a universal religion.

In summing up the discussion, Mr. H. Snell, a labor member of parliament,

and honorary secretary of the conference, urged that no book should be accepted as sacred merely because it is old, but only if it contains within itself the seeds of helpfulness. The ideal Bible would be an ever-enlarging canon of the best minds of every race, a book that would be continually added to, but would undergo a spring cleaning every year. He gave beautiful testimony to the good he had derived in his own life from Emerson and Whitman.

Perhaps the most interesting discussion of all was that on the supreme purpose of religion. Among the questions asked, if not fully answered, were, Is religion external to man, or does it relate to man's own development? Is it social, and if social, how can it be fulfilled? Does science constitute a sufficient philosophy of life, science including in its scope the development of society and social ethics? What other criterion of truth is possible? The answer to the main question given by Mr. G. K. Hibbert headmaster of a Friends' school, was, To equip man for citizenship in the ideal community—to make him a fit member of the kingdom of heaven.

Inquiring where the seat of authority must be sought, Mr. Hibbert said more and more dissatisfaction is being felt with an authority that is purely external. Men are beginning to see that it is really no authority at all, for until an external rule is voluntarily adopted by a man as an inward principle of action it cannot be said to move him, and when it has once been so adopted it ceases to

(Continued on page 831)

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INDEX, Volume XL (January-June)

Editorials and Contributions

- A Dangerous Precedent (edit.), 168.
 Abraham, Hero of Faith (Sunday school) by J. R. Ewers, 403.
 Academic Freedom Not Yet Achieved (edit.), 292.
 Ally Has Now Become Menace (edit.), 99.
 America and the Butchkaivitch Execution, by Jerome Davis, 587.
 America and the Christian Minorities, by A. W. Taylor, 600.
 American Negro Poetry, by E. S. Ely, 336.
 America's "Eleventh of Hebrews," by Grace M. Everett, 653.
 Ancient Train, The, (parable), 424.
 Another Inquisition (edit.), 547.
 Another New York Heretic (edit.), 580.
 April (verse) by T. C. Clark, 455.
 Are Baptists or Methodists Ahead? (news), 507.
 Are Jesus' Teachings Final? by Canon E. W. Barnes, 522.
 Armies and Police (edit.), 647.
 Artist and the Bible, The, (edit.), 584.
 Artist in the Preacher, The, (edit.), 776.
 As God Is to Me (verse) by H. R. Orr, 329.
 As I See the Bible, by Thomas L. Masson, 657.
 As Others See Us (edit.), 677.
 As We Forgive (edit.), 679.
 Attainment of Immortality, The, (edit.), 420.
 Auto-Suggestion and Religion (edit.), 11.
 Back to the Farm (edit.), 613.
 Bad Way to Put Politics Into Religion, A (edit.), 712.
 Balanced Budget, A, (edit.), 453.
 Bellloc Clears the Air of Cant (edit.), 644.
 Bible Changes Its Shelf, The, (edit.), 454.
 Bishop Blake's Address at Moscow, 791.
 Bishop Who Was Also Prophet, A, (edit.), 227.
 Bishops Ask Unitarians to "Come Home" (news), 668.
 Bishops' Cold Feet, The, (edit.), 613.
 Bishops Make Pronouncement (news), 54.
 Bishop's Position is Embarrassing, A, (edit.), 292.
 Bishop Williams and the Larger Fellowship (edit.), 583.
 Book of Job Dramatized (news), 88.
 Books and Pulpits, by Earl F. Cook, 461.
 Break That Vicious Circle (edit.), 676.
 Buffer Zone Between Two Religions, The, (edit.), 68.
 Burning Hearts (S. S.), by J. R. Ewers, 372.
 Cabin on the Roof, The, (edit.), 713.
 Call Denied, The, (verse), W. H. Hudnut, 428.
 Calling a Halt to Centralization (edit.), 708.
 Can Religion be Useful? (edit.), 677.
 Can We Believe the Miracles? by Raymond Calkins, 302.
 Can We Have an International Christianity? (edit.), 101.
 Can We Still Believe in the Holy Spirit? by W. R. Matthews, 265.
 Caravans (verse), by C. G. Blanden, 200.
 Catholics in Process of Self-Criticism (news), 87.
 Catholicism's War Against Civilization (edit.), 482.
 Changing Problems in Religion (edit.), 420.
 Charting the Church's Expansion in a Great City (edit.), 421.
 Checking up With Rome, by Wayne C. Williams, 589.
 Chicago Young People in Monster Pageant (news), 572.
 Chicago's Growth as a Religious Center (edit.), 3.
 China's Intellectual Revolution, by Sherwood Eddy, 169.
 Chinese Social Settlement, A, (edit.), 37.
 Christian Good-Sportsmanship (edit.), 549.
 Christian Missions and Imperialism, by Tyler Dennett, 464.
 Christian Missions and Imperialism, by R. S. Greene, 242.
 Christian Union Petition, A, by George Stewart, Jr., 368.
 Christian Way of Living, The, (edit.), 517.
 Christian Work in Chinatown (news), 310.
 Christianity and the New Light, by H. H. Rasdall, 235.
 Christianity, Inc., by F. Smith, 719.
 Christians Should be Weighed as Well as Counted (edit.), 611.
 Christians Wish to Learn How to Act (edit.), 5.
 Christ's Word to Distracted Europe (edit.), 228.
 Church and Play, The, by A. W. Taylor, 755.
 Church and the Young Person, The, (edit.), 422.
 Church Names as a Liability, by John R. Scottoff, 816.
 Church and Politics, The (S. S.), by J. R. Ewers, 242.
 Church and Social Prophylaxis, The, by A. W. Taylor, 294.
 Church and the Cults, The, by R. W. Sockman, 425.

- Church and War, The, by Peter Ainslie, 330.
 Churches and the Ku Klux Klan (edit.), 69.
 Churches, Creeds and Heretics (edit.), 433.
 Church in the Witness Box, The, (edit.), 646.
 Churchmen Aid Cause of Free Speech (edit.), 419.
 Church Must Not Drop Steel (edit.), 520.
 Church of All Nations, The, (edit.), 676.
 Church of the Open Door, The, (edit.), 388.
 Church's Loss Among College Students, The, (edit.), 324.
 Church Speaks and Is Silent, The, (edit.), 357.
 Church Union Suggestion from Hawaii, A, by G. A. Johnston Ross, 504.
 City Temple Thursday Service, The, (edit.), 292.
 Closing Up in the Summer (edit.), 740.
 Clue, The, (verse), by A. H. Krusell, 428.
 Comity Battle Not Yet Won, The, (edit.), 547.
 Commanding Opportunity for Western Churchmen, A, (edit.), 197.
 Commercial Motive, The, by Kirby Page, 232.
 Community Church Workers Hold Conference (news), 732.
 Community Church Workers to Meet (news), 502.
 Community or Denomination? (edit.), 134.
 Confessio Fidei (verse), by C. P. Fagnani, 367.
 Congregational Gains and Losses (edit.), 739.
 Connecticut Churches Want Better Laws (news), 470.
 Conservatism Uses a Wrong Method (edit.), 708.
 Cooperation Keynote of Home Missions (news), 151.
 Cost of War, The, (edit.), 773.
 Council of Cities a Great Meeting (news), 308.
 Creative Religion, by E. E. Snoddy, 715.
 Credo (verse), by A. B. Rhinow, 234.
 Dearth of Humor, The, (edit.).
 Denominational Mind, The, by John R. Scottoff, 459.
 Detroit's Great Lenten Program (news), 246.
 Detroit Preachers Move for Peace (news), 404.
 Dialogues of the Soul, by Arthur B. Rhinow, 49, 206, 502.
 Disciples (verse), by Helena Gavin, 560.
 Disciples Congress Program (news), 375.
 Disciples Congress, The, (news), 503.
 Distinguished Writing (edit.), 71.
 Does Advertising Cheapen Religion? (edit.), 387.
 Donald Hankey's Last Battle (edit.), 453.
 Dr. Grant Puts Theology on Front Page (news), 215.
 Dr. Hutton Accepts Westminster Pulpit (edit.), 515.
 Early Recruits for the Church (news), 548.
 Education of Lincoln, The, by W. E. Bartor, 173.
 Egypt, Sacred Cats, and Theology (edit.), 290.
 Elijah, Prophet of Fire (S. S.), by J. R. Ewers, 596.
 Empty Throne, The, (verse), by Marguerite Wilkinson, 717.
 Engineers on the Twelve-Hour Day, The, by A. W. Taylor, 399.
 Essence and Function (edit.), 516.
 Essentials of Christian Union (edit.), 676.
 Esther, the Self-Sacrificing Queen (S. S.), by J. R. Ewers, 726.
 Every Day in Every Way (edit.), 165.
 Evidence (verse), by T. C. Clark, 72.
 Evolution (verse), by T. C. Clark, 521.
 Evolution and the Creed (edit.), 504.
 Example Every City Would Do Well to Follow, An (edit.), 451.
 Experiment in Industrial Good Will, An, by A. W. Taylor, 627.
 Extraterritoriality and Missionaries in China, by Tyler Dennett, 625.
 Facts Behind the Spoilation Stories, The, (edit.), 196.
 Faith and Science (verse), by T. C. Clark, 264.
 Faith in Long Trousers (edit.), 644.
 Federal Council, The, (edit.), 6.
 Fifth Avenue Heresy, Its Real Motive (edit.), 452.
 Filling a Fountain Pen (parable), 520.
 Finding Tutankhamen (edit.), 229.
 Foes of Prohibition Mean Business (edit.), 101.
 Following for the Loaves and Fishes (edit.), 419.
 Foolish and Wise (verse), by T. C. Clark, 367.
 For a Better Understanding, by Isaac J. Cox, 18.
 For Better, For Worse, by Lloyd C. Douglas, 299.
 For God and Home and Every Land (edit.), 612.
 For Those Who Paid the Price (verse), by T. C. Clark, 649.
 Foreign Missions and National Consciousness, by Arthur Jorgensen, 533.
 Forum Movement an Extension of American Democracy (edit.), 590.
 France Giving the Lie to America's War Aims (edit.), 164.
 Francis Thompson (verse), by T. C. Clark, 786.
 Freedom for Scholars and Editors, by Lucia Ames Mead, 821.
 Freedom of Contract (edit.), 615.
 Friendly Neighbor or Bootlegger? (edit.), 517.
 Friendship Rather Than Proselytism (edit.), 323.
 From the Gaza Herald, by C. N. Thorp, 334.
 Fundamentalists in World Convention (news), 729.
 Fundamentals (verse), by T. C. Clark, 39.
 Future of the Episcopalians, The, by Peter Ainslie, 41.
 Gandhi—An Interpretation, by Sherwood Eddy, 489.
 Garrett Horder, Hymnologist (edit.), 132.
 General Assembly and Fosdick Case (news), 727.
 Generous Tall Man, The, (parable), 681.
 Genius and Future of the Episcopal Church, The, by Samuel McComb, 9.
 Gentleness and Power (edit.), 484.
 Genuine Humility (S. S.), by J. R. Ewers, 18.
 German Middle-Class Disappearing (edit.), 131.
 Getting at the Heart of the Old Testament (edit.), 484.
 Goal Attained, The, (parable), 72.
 God Walking in the Garden, by Rufus M. Jones, 175.
 Good as Far as It Goes (edit.), 291.
 Grace of Gratitude, The, (S. S.), by J. R. Ewers, 118.
 Great Belize-Water Controversy, The, by C. P. Fagnani, 205.
 Great White Christ of Russia, The, (edit.), 387.
 Greatest Profanity of the Age, The, (edit.), 516.
 Greyling at the Temples, by John Moore, 787.
 Guidance for the Minister's Conscience (edit.), 229.
 Half-a-League or a Whole One, by Brent Dow Allison, 684.
 Has Mexico Turned Bolshevik? by Samuel G. Inman, 45.
 Has Mr. Hayes Made Good? (edit.), 645.
 Hatred (verse), by W. E. Garrison, 40.
 Have the Churches Changed? (edit.), 37.
 Heart and Head Need No Divorce (edit.), 388.
 Heart of God, The, (S. S.), by J. R. Ewers, 53.
 Heirs of King Tutankhamen (edit.), 388.
 Hokum in the Pulpit (edit.), 355.
 Holy Fear (verse), by Anna H. Crever, 659.
 Home Missions Forces Learning to Cooperate (edit.), 68.
 Home, Sweet Home (edit.), 580.
 Hopeful Signs of Unity Are Appearing (news), 22.
 How Far Shall Independence Go? (edit.), 357.
 How Great Was Dr. Johnson? by Edgar DeWitt Jones, 141.
 Humanity of God, The, by C. P. Fagnani, 429.
 Hunting for a Distinctive Plea (edit.), 100.
 Hyacinths and Biscuits (edit.), 390.
 I Believe in Churches (edit.), 452.
 I Want to Be Washed by God's Winds (verse), by W. L. Stidger, 113.
 Icebergs and the Fog, The, (parable), 136.
 If You See It in the Papers (edit.), 227.
 Illusion of Security, The, (edit.), 643.
 Immigrants—Humans or Robots? by Kenneth D. Miller, 720.
 In Blossom Time (verse), by T. C. Clark, 620.
 Infallible Interpretations (edit.), 708.
 Inner Life and Social Reform, The, by A. W. Taylor, 818.
 Interchurch Steel Report Still Discussed (edit.), 131.
 Iron Man, The, by Arthur Rhinow, 458.
 Is the Ministry Robbing the Cradle? (edit.), 515.
 Is the Profit Motive an Economic Necessity? by Harry F. Ward, 810.
 Is Religion an Opiate? (edit.), 775.
 Is There Any "East"? (edit.), 263.
 Is Thinking a Crime? (edit.), 550.
 Isaiah, Companion of Kings (S. S.), by J. R. Ewers, 631.
 Jesus' Temptation and Ours (S. S.), by J. R. Ewers, 275.
 John Wesley and Scientific Discovery, by W. W. Sweet, 501.
 Joseph, the Man With Foresight (S. S.), by J. R. Ewers, 435.
 June Millionaire, A, (verse), by T. C. Clark, 809.
 Justice to the Mission Lands (edit.), 197.
 Keturah and Cone (parable), 231.
 Klan Hatred Hinders Church Work (edit.), 772.
 King George and Queen Mary (parable), 741.
 King James and Dr. Moffatt (edit.), 132.
 Ku Klux Klan and Theological Conservatism (edit.), 579.
 Ku Klux Klan Threatens Preachers (edit.), 464.
 Lack of Exercise, The, (parable), 649.

- Large Profits—Quick Returns (edit.), 712.
Last Full Measure of Devotion, The, (S. S.), by J. R. Ewers, 307.
Leaders Study Mission Problems (news), 119.
Leadership (parable), 264.
Length of Time, The, (parable), 167.
Lent and the Civic Conscience (edit.), 327.
Lessons From the Church Statistics (edit.), 261.
Let Us Have a New Peace (edit.), 99.
Liberal Faith Not Ruthless Intellectualism (edit.), 325.
Lie We All Believed, The, (edit.), 515.
Life (verse), by Wayne Gard, 659.
Light of the World, The (S. S.), by J. R. Ewers, 339.
Light Wines and Beer (edit.), 612.
Lincoln (verse), by C. G. Blanden, 231.
Lincoln (verse), by T. C. Clark, 200.
Lincoln, Abraham (verses), by T. C. Clark, 168.
Lincoln's Labor Principles Are Still Fundamental (edit.), 165.
Litany of Night (verse), by H. R. Orr, 200.
Loaned Umbrella, The, (parable), 360.
Lord Cecil Holds Nations Responsible (news), 506.
Losing Faith—or Interest (edit.), 616.
Luminous Hands of God, The, (verse), by E. K. Bacon, 659.
Main Street in Canada (edit.), 132.
Man After God's Own Heart, The, (S. S.), by J. R. Ewers, 564.
Man Who Ruleth the Circus (parable), 328.
Mary Magdalene (verse), by Helen Powers, 753.
Matthew Arnold's Notebook (edit.), 7.
May (verse), by T. C. Clark, 532.
May Is Convention Month for Great Denominations (edit.), 548.
Men, Women and God (edit.), 740.
Message of the Bells, The, (verse), by T. C. Clark, 8.
Methodism and Pragmatic Christianity, by Lynn Harold Hough, 105.
Methodists Issue "Fourteen Points" on Rural Life (news), 761.
Methodists Oppose Premillennialists (news), 598.
Methodists Start Up Great Hill and Turn Back Again (edit.), 613.
Minister's Mail, The, by Lloyd C. Douglas, 687.
Minister's Library, The, by Lloyd C. Douglas, 783.
Minimum Program of Peace Societies (news), 28.
Missionaries Again Persecuted in China (news), 245.
Modern Poets and Immortality, by Caroline M. Hinn, 395.
Monopolizing Religion (edit.), 166.
Moral Causes of a Divided Church, The, by J. W. Buckham, 269.
More Than We Can Ask or Think, by C. D. Moore, 111.
Moses, Liberator and Lawgiver (S. S.), by J. R. Ewers, 468.
Mother of Jesus (verse), by Eva E. Warner, 559.
Moving the Country Up to Town, by A. W. Taylor, 177.
Mrs. Olson—An Omen (edit.), 486.
Must We Put the Devil Into the Creed? (edit.), 5.
Mystic Spring, The, by A. C. Hawkes, 325.
Mystical Quest of Christ, The, (edit.), 772.
Mysticism and Fundamentalism, by Arthur B. Patten, 297.
Mysticism and Personality, by A. B. Patten, 15.
Mysticism and Society, by A. B. Patten, 203.
Mysticism and the Bible, by A. B. Patten, 404.
Mysticism and the Subconscious, by A. B. Patten, 654.
Moth in the Church Carpet, The, (parable), 617.
National Unemployment League, Incorporated, The, (edit.), 36.
Nazarene, The, (verse), by Imrl Zumwalt, 200.
Negro Migration Brings Profound Social Changes (edit.), 804.
Negro Progress Puts to Rout White Prejudice (edit.), 163.
Nehemiah, the Battling Builder (S. S.), by J. R. Ewers, 692.
New Reformation, The, (edit.), 198.
Non-East Workers Should Pull Together (edit.), 260.
New Roy, The, (parable), 8.
New Famine Area Sends Appeal (edit.), 35.
New Thought in Old China, by Frank T. Cartwright, 13.
New Whiskey Rebellion, A, (edit.), 739.
Not a Sparrow Falls Unnoticed (edit.), 261.
Not an Advertisement, but a Horrible Example (news), 405.
Northern Baptist Convention, The, (news), 798.
Nullification Only One Step (edit.), 771.
Old Stars, The, (parable), 199.
Old Testament in the Christian Church, The, by W. J. Lhamon, 456.
Older and the Newer Orthodoxy, The, (edit.), 356.
On Knowing Where to Stop (edit.), 709.
- On Reading the Bible, by Edward E. Braithwaite, 76.
Only One Ideal Heretic (edit.), 164.
Only Way, but an Easy Way Out for Mr. Anderson, The, (edit.), 451.
Open Door for the Victims of War, An, (edit.), 35.
Opinions About Divorce (edit.), 420.
Oregon's Assault on the Parochial Schools (edit.), 68.
Our Forgotten Sires, by Frederick Smith, 623.
Our Political Secret Service, by Harry F. Ward, 525.
Out of Egyptian Sands (edit.), 359.
Papini's Prayer for Christ's Return (edit.), 356.
Papini's Vivid "Life of Christ" (edit.), 260.
Parochial Schools or Religions Day Schools (edit.), 291.
Passing of Bishop Tuttle, The, (news), 536.
Patriotism Need Not Be Shame-Faced (edit.), 323.
Patron-Saint of Journalists, The, (edit.), 356.
Peace Drive, The, by A. W. Taylor, 433.
Penalty of Neglect, The, (edit.), 359.
Playing Like a Gentleman (edit.), 804.
Pleasures of Maturity, The, (edit.), 740.
Poets (verse), by T. C. Clark, 741.
Politics as a Ministry, by A. W. Taylor, 146.
Politics in Palestine, by Sherwood Eddy, 513.
Politics of Eternity, The, (edit.), 5.
Poor at My Gate, The, (S. S.) by J. R. Ewers, 84.
Puerilities of Prophetic Interpretation (edit.), 548.
Pulpit Libel No Longer Pardonable (edit.), 292.
Pursuit, The, (verse), by T. C. Clark, 385.
Prayer, A, by T. C. Clark, 521.
Preacher and the Scientist, The, by Gerald Birney Smith, 137.
Presbyterians Act Together (news), 341.
Presbyterian General Assembly (news), 696.
Presbyterians Heartened by Reports (news), 685.
Presbyterians Scan Annual Report (news), 634.
Presbyterians to Hold Regional Conferences (news), 374.
Preston Burt—Rationalist, by Carroll Lane Fenton, 80.
Propriety First (edit.), by A. W. Taylor, 530.
Prophet and Apocalyptic (edit.), 700.
Protestant and Catholic Views of the World (edit.), 484.
Publicity and Character (edit.), 485.
Puritan Versus Democrat (edit.), 517.
Puzzle: Find a Good Reason for Belonging to Your Denomination (edit.), 165.
Prophets of Futility (edit.), 37.
Pro Vita Monastica (edit.), 708.
Racial Hatred Mitigated by Religion (edit.), 324.
Radiophone and Preaching, The (edit.), 355.
Real Issues and Great Choices, by Harry Emerson Fosdick, 73.
Real People in the Real World (edit.), 516.
Realism of Jesus, The, (edit.), 356.
Rebirth (verse), by T. C. Clark, 113.
Recollections of Dr. Robertson Nicoll (news), 728.
Reconciling the Church (edit.), 261.
Reconciliation, The, (verse), by F. H. Reeves, 391.
Reformation in Russia, The, by L. O. Hartman, 742.
Release (verse), by T. C. Clark, 104.
Religion and Other Life Interests (edit.), 644.
Religion and Sex (edit.), 102.
Religion and the Soviet, by Karl Borders, 630.
Religion of King Tut, The, by Bernard C. Clausen, 556.
Religious Forces Will Fight Steel Report (news), 824.
Religious Thinkers Meet in London (news), 826.
Representative Type, A, by Edward Shillito, 79.
Resting on the Journey (parable), 391.
Retreating Wave of Fundamentalism, The, (edit.), 771.
Reverend Smith (edit.), 711.
Revolt (verse), by T. C. Clark, 424.
Revolt in the Valley, The, by M. C. Hunt, 398.
Revolt of Youth, The, (edit.), 676.
Rivalry of the Gates, The, (edit.), 230.
Rochester, N. Y., Baptists to Erect Temple (news), 670.
Roman Catholics Modernizing Their Charities (edit.), 845.
Russia and Religion (edit.), 581.
Russian Religious Disillusionment (edit.), 259.
Ruth, the Girl Who Decided (S. S.), by J. R. Ewers, 501.
Samuel, the Committed Man (S. S.), by J. R. Ewers, 532.
Sand Upon the Sidewalk, The, (parable), 104.
Saving the Brains of Europe (edit.), 36.
School of the Yoke, The, by Marshall Dawson, 112.
Scientific Outlook Must Become Popular (edit.), 4.
Scientist Confesses His Faith, A, by Robert A. Millikan, 778.
- Seeking Jesus' Way (edit.), 293.
Self-Respect and Security (edit.), 611.
Sensational Humanitarianism (edit.), 548.
Shall We Be Good Fellows? (S. S.), by J. R. Ewers, 602.
Should Methodists Obey the Law? (edit.), 4.
Should the Pulpit Be Honest? by John Barnes, 621.
Signs of a Return to the New Testament (edit.), 484.
Sinning at Long Range, by H. D. C. MacLachlan, 361.
Sin of Duress, The, by H. D. MacLachlan, 746.
Sin Supreme, Tho, (verse), by William L. Stidger, 40.
Slavic Immigrants in America A Challenge (news), 342.
Sloping Stars, The, (parable), 585.
Smaller and Fuller Church Buildings (edit.), 773.
Social Gospel Talk Is Cheap (edit.), 164.
Social Purpose of Liberal Christianity, The, by Charles H. Dickinson, 143.
Social Study of a City's Underworld, The, (edit.), 645.
Social Re-Education (edit.), 519.
Song of the Soul, The, (S. S.), by John R. (news), 824.
Sonnet (verse), by Charles G. Blanden, 560.
Southern Baptists Condemn Mob Violence (news), 760.
Southern Baptists in Kansas City (news), 700.
Spade Brings Hidden Things to Light (edit.), 132.
Spirit of Prayer, The, (S. S.), by J. R. Ewers, 149.
Spotlight on Tory "Tranquillity," by A. W. Taylor, 50.
Spring Song (verse), by T. C. Clark, 488.
Student and Professor (edit.), 559.
Sufficient Income (parable), 552.
Suffragette Methods of Fundamentalism (edit.), 708.
Summer Huguenot Pilgrimage, A, (edit.), 549.
Standards of Wealth (parable), 455.
Steel Keeps Twelve-Hour Day, by A. W. Taylor, 722.
Steel Replies to Interchurch, by A. W. Taylor, 237.
Still Small Voice Addresses the President, A, (edit.), 228.
Sunset on Main Street, The, (parable), 488.
Sweetening Soured Saints, by Lloyd C. Douglas, 108.
Symbols and Realities (edit.), 805.
Teaching Lies as History (edit.), 195.
Ten, Five and Nothing (S. S.), by J. R. Ewers, 209.
The Better Strategy of Christian Missions (edit.), 101.
The Cash Register (parable), 39.
The Church With a Thousand Pastors (edit.), 133.
The Commercial Motive and the Mind of Christ, by Kirby Page, 267.
The Creeds That We Forget (edit.), 195.
The Defeat of Mr. Bryan (edit.), 676.
The Living Church Reform Movement (edit.), 196.
The Repression of Ideas, (edit.), 421.
The Survival of the Unfit (edit.), 133.
The Ticket and the Gift (parable), 808.
The Veil Over Russia (edit.), 196.
There Came a Song (verse), by Hugh Robert Orr, 40.
There Was a Man (verse), by David Starr Jordan, 329.
Things Sweet (parable), 777.
Thirty Years of London, by Lynn Harold Hough, 332.
This Is Not an Editorial, But a Personal Letter (edit.), 580.
This League of None, by Lucia Ames Mead, 682.
To All the Glories! by Hubert C. Herring, 48.
To France—Ally and Friend, by Hubert C. Herring, 365.
Told on Easter (verse), by S. D. Harkness, 329.
Toward a Firmer International Policy (edit.), 614.
Tragedy of the Mongrel, The, (edit.), 295.
Transformed by Kindness (S. S.), by J. R. Ewers, 178.
Twelve Commandments, The, (edit.), 612.
Twelve-Hour Day, The, (edit.), 774.
Twenty-first Amendment, The (edit.), 60.
Uncle Sam Reconciles Himself to Accept John Bull's Bonds (edit.), 197.
Undergraduate Religion (edit.), 773.
Underneath the Fundamentals (edit.), 487.
Union on Mission Field a Success (edit.), 36.
United Presbyterians Meet at Buffalo (news), 792.
United Protestantism in the Canal Zone (news), 475.
Unity of the Western Hemisphere (edit.), 324.
Universal Language, A, by E. H. Wray, 496.
Unknown God, The, (verse), by Charles G. Blanden, 76.
Unlucky Stroke, An, (edit.), 579.
Unofficial Observer in Religion, The, by George L. Parker, 754.
Until Today (verse), by Hugh Robert Orr, 40.
Urge Friendship Between Americas (news), 216.
Valuable Results from Reactionary Teachings on Religion (edit.), 677.

Virtue
Voice
R. E.
Voice
327.
Wander
Clarke
Neb
Was O
take
Western
Flem
What
(edit)
What
430.
What
618.
What
(edit)
When
Tay
When
643.
Where
529.
What
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What
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Who
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Will
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741.
Winge
626.
World
Would
412.
Youth
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708.
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176.

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Clark
The
D
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8
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S
7
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C
Clau

Virtue and Its Reward (parable), 206.
 Voice in the Wilderness, *The*, (S. S.), by J. R. Ewers, 789.
 Voice of the Church, *The*, by A. W. Taylor, 337.
 Wandering Christ, *The*, (verse), by T. C. Clark, 206.
 Wanted: A Christian Morality, by Reinhold Niebuhr, 201.
 Was Our Part in the War a Dreadful Mistake? (edit.), 259.
 Western Christians and Missions, by Daniel J. Fleming, 750.
 What Do the Wets Hope to Accomplish? (edit.), 806.
 What Is Civilization? by Edward Shillito, 430.
 What Is Religion? by Edward Scribner Ames, 618.
 What "My Denomination" Has Contributed (edit.), 612.
 When the Negro Comes North, by A. W. Taylor, 601.
 When Union Talk Is in Dead Earnest (edit.), 645.
 Where Is Heaven? (verse), by Bliss Carman, 529.
 What Does the Clean-up of the Moving Pictures Mean? (edit.), 8.
 What Makes a Person Great? (S. S.), by J. R. Ewers, 757.
 Who Will Sing Your Songs, America? (verse), by T. C. Clark, 681.
 Wide-Open Door in Russia, *The*, (edit.), 68.
 Will Cover Country With Peace Meetings (news), 341.
 Will to Christian Fellowship, *The*, (edit.), 741.
 Winged Words (verse), by Mona J. Simmons, 626.
 World Without Any Standards, *A*, (edit.), 680.
 Would Establish Community Trust (news), 412.
 Youth and the Denominations, by Robert E. Lewis, 627.
 Youth Demands First-Hand Religion (edit.), 708.
 Youth Speaks to the Church, by R. E. Lewis, 176.

Contributors

Ainslie, Peter:
The Future of the Episcopalians, 41; *The Church and War*, 330.
 Allison, Brent Dow:
Half a League or a Whole One, 624.
 Ames, Edward Scribner:
What Is Religion? 618.
 Bacon, E. K.:
The Luminous Hands of God (verse), 659.
 Barnes, Canon E. W.:
Are Jesus' Teachings Final? 522.
 Barnes, John:
Should the Pulpit Be Honest? 621.
 Barton, William E.:
The Education of Lincoln, 173.
 Blake, Edgar:
Address at Moscow, U.S.S.R.
 Blunden, Charles G.:
The Unknown God (verse), 76; *Caravans* (verse), 200; *Sonnet* (verse), 560; *Lincoln* (verse), 231.
 Borders, Karl:
Religion and the Soviet, 650.
 Brighthwaite, Edward E.:
On Reading the Bible, 70.
 Buckham, John W.:
The Moral Causes of a Divided Church, 269.
 Calkins, Raymond:
Can We Believe the Miracles? 392.
 Carman, Bliss:
Where Is Heaven? (verse) 529.
 Cartwright, Frank T.:
New Thought in Old China, 13.
 Clark, Thomas Curtis:
The Message of the Bells (verse), 8; *Fundamentals*, 39; *Evidence*, 72; *Release*, 104; *Rebirth*, 113; *Abraham Lincoln*, 168; *Lincoln*, 200; *Faith and Science*, 264; *The Wandering Christ*, 256; *Foolish and Wise*, 367; *Revolt*, 424; *April*, 456; *Spring Song*, 488; *Evolution*, 521; *May*, 552; *The Pursuit*, 585; *In Blossom Time*, 620; *For Those Who Paid the Price*, 649; *Who Will Sing Your Songs, America?* 681; *Poets*, 741; *Francis Thompson*, 786; *A June Mille*, 800.
 Clausen, Bernard C.:
The Religion of King Tut, 556.
 Cook, Earl F.:
Books and Pulpits, 461.
 Cox, Isaac J.:
For a Better Understanding, 18.
 Crever, Anna R.:
Holy Fear (verse), 659.
 Davis, Jerome:
America and the Butchavitch Execution, 557.
 Dawson, Marshall:
The School of the Yoke, 112.
 Denett, Tyler:
Christian Missions and Imperialism, 404; *Extraterritoriality and Missionaries in China*, 625.
 Dickinson, Charles Henry:
The Social Purpose of Liberal Christianity, 143.

Douglas, Lloyd C.:
Sweetening Soured Saints, 108; *For Better, For Worse*, 299; *The Minister's Mail*, 657.
 Eddy, Sherwood:
China's Intellectual Revolution, 160; *Gandhi—An Interpretation*, 459; *Politics in Palestine*, 813.
 Ely, E. S.:
American Negro Poetry, 366.
 Everett, Grace M.:
America's "Eleventh of Hebrews", 653.
 Ewers, John R. (*Sunday School*): 18; 53; 84; 118; 140; 178; 209; 242; 275; 307; 339; 372; 403; 435; 465; 501; 532; 564; 596; 631; 662; 692; 726; 757; 789; 819.
 Fagnani, Charles P.:
The Great Bigle-Water Controversy, 205; *Confessio Fidelis* (verse), 367; *The Humanity of God*, 429.
 Fenton, Carroll Lane:
Preston Burke—Rationalist, 80.
 Fleming, Daniel J.:
Western Christians and Missions, 750.
 Fosdick, Harry Emerson:
Real Issues and Great Choices, 73.
 Gard, Wayne:
Life (verse), 659.
 Garrison, W. E.:
Hatred (verse), 40.
 Gavin, Helena:
Disciples (verse), 560.
 Greene, R. S.:
Christian Missions and Imperialism, 242.
 Harkness, S. D.:
Told on Easter (verse), 329.
 Hartman, L. O.:
The Reformation in Russia, 742.
 Hawkes, A. C.:
The Mystic Spring, 335.
 Herring, Hubert C.:
To All the Glories! 48; *To France—Ally and Friend*, 365; *The Iron Man*, 458.
 Hill, Caroline M.:
Modern Poets and Immortality, 396.
 Hough, Lynn Harold:
Methodism and Pragmatic Christianity, 106; *Thirty Years of London*, 332; *The Lion in His Den*, 145, 207, 432, 529, 593, 600, 721.
 Hudnut, W. H.:
The Call Denied (verse), 438.
 Hunt, M. C.:
The Revolt in the Valley, 398.
 Inman, Samuel G.:
Has Mexico Turned Bolshevik? 45.
 Jones, Edgar DeWitt:
How Great Was Dr. Johnson? 141.
 Jones, Rufus M.:
God Walking in the Garden, 175.
 Jordan, David Starr:
There Was a Man (verse), 329.
 Jorgensen, Arthur:
Foreign Missions and National Consciousness, 553.
 Krussel, A. H.:
The Clue (verse), 428.
 Lewis, Robert E.:
Youth Speaks to the Church, 176; *Youth and the Denominations*, 527.
 Lhamon, W. J.:
The Old Testament in the Christian Church, 456.
 MacLachlan, H. D. C.:
Sinning at Long Range, 361; *The Sin of Durees*, 746.
 Masson, Thomas L.:
As I See the Bible, 657.
 Matthews, W. R.:
Can We Still Believe in the Holy Spirit? 265.
 McComb, Samuel:
The Genius and Future of the Episcopal Church, 9.
 Mead, Lucia Ames:
This League or None, 682.
 Millikan, Robert A.:
A Scientist Confesses His Faith, 778.
 Miller, Kenneth B.:
Immigrants—Humans or Robots? 720.
 Moore, C. D.:
More Than We Can Ask or Think, 111.
 Moore, John:
Greying at the Temples, 787.
 Niebuhr, Reinhold:
Wanted: A Christian Morality, 201.
 Orr, Hugh R.:
There Came a Song (verse), 40; *Until Today* (verse), 40; *Litanies of Night* (verse), 200; *As God Is to Me* (verse), 329.
 Page, Kirby:
The Commercial Motive, 232; *The Commercial Motive and the Mind of Christ*, 267.
 Parker, George Lawrence:
The Unofficial Observer in Religion, 754.
 Patten, Arthur D.:
Mysticism and Personality, 15; *Mysticism and Society*, 203; *Mysticism and Fundamentalism*, 297; *Mysticism and the Bible*, 494; *Mysticism and the Subconscious*, 654.
 Powers, Helen:
Mary Magdalene (verse), 753.
 Rashdin, H. H.:
Christianity and the New Light, 235.
 Reeves, F. H.:
The Reconciliation (verse), 391.
 Rhinow, Arthur B.:
Dialogues of the Soul, 49; 206; 592; *Credo* (verse), 234.

Ross, G. A. Johnston:
A Church Union Suggestion from Hawaii, 594.
 Scottford, John R.:
The Denominational Mind, 459; *Church Names as a Liability*, 816.
 Shillito, Edward:
British Table Talk: 115, 147, 179, 209, 239; 272, 304, 337, 371, 401, 434, 467, 497, 531, 561, 595, 628, 661, 663, 728, 750, 788; *A Representative Type*, 79; *What Is Civilisation?* 480.
 Simmons, Mona:
Winged Words (verse), 620.
 Smith, Frederick:
Our Forgotten Sires, 623; *Christianity, Inc.*, 719.
 Smith, Gerald Birney:
The Preacher and Scientist, 137.
 Sockman, R. W.:
The Church and the Cults, 425.
 Snoddy, E. E.:
Creative Religion, 715.
 Stewart, George, Jr.:
A Christian Union Petition, 366.
 Stidger, William L.:
The Sin Supreme (verse), 40; *I Want to Be Washed by God's Winds* (verse), 113.
 Sweet, W. W.:
John Wesley and Scientific Discovery, 591.
 Taylor, Alva W.:
Spotlight on Tory "Tranquillity", 59; *Politics as a Ministry*, 146; *Moving the Country Up to Town*, 177; *Steel Replies to Interchurch*, 237; *The Church and Social Prophylaxis*, 294; *The Voice of the Church*, 337; *The Engineer on the Twelve-Hour Day*, 390; *The Peace Drive*, 433; *Property First*, 630; *An Experiment in Industrial Good Will*, 627; *America and the Christian Minorities*, 660; *When the Negro Comes North*, 691; *Steel Keeps Twelve-Hour Day*, 722; *The Church and Play*, 755; *The Inner Life and Social Reform*, 908.
 Thorp, C. N.:
From the Gaza Herald, 334.
 Ward, Harry F.:
Our Political Secret Service, 525; *Is the Profit Motive an Economic Necessity?* 810.
 Warner, Eva E.:
Mother of Jesus (verse), 550.
 Wilkinson, Marguerite:
The Empty Throne (verse), 717.
 Williams, Wayne C.:
Checking Up With Rome, 589.
 Wray, E. H.:
A Universal Language, 496.

RELIGIOUS THINKERS MEET

(Continued from Page 826)

be external. Authority is found in a combination of both factors. Mr. Hibbert suggests that the true church is the fellowship of all seekers after truth at all times: "It is a church that speaks with no dead voice and acts with no dead hand. Just as we really believe only in that which finds us in the scriptures, whatever we may say we believe, so it is only that message of the church which grips and quickens us that has any vital authority."

In the final discussion it was emphasized that the primary function of religion is to convince man that he is an eternal being belonging to an eternal order. Christianity and Buddhism alike give man cosmic value, the one telling him that he is a son of God, the other that he is a potential Buddha. Is that need being sufficiently stressed in England and America? was the note on which the conference closed.

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